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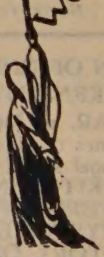

These our present rambli
disordered accretions.
Would you saddle the
on the FUTURE? *NEVE*

'ICY SITUATIONS, and Dr Kenneth Guthrie's REMEDIES

e Board of Education's Examiner had just turned down the blushing Miss Teacher **didate. Weeping, she wailed.** *Is there no hope at all for me?* **Oh yes,** purred he. **Try again next** *What could I study in the meanwhile?* **Dr Guthrie's TEACHERS' PROBLEMS & HOW TO SOL-'HEM, $1.25;" Value and Limits of the History of Education," and "The Mother-Tongue Method eaching Modern Languages," each 30 cents.** *Will that pass me?* **Really, Miss, you are too pret-teach sch ool. Get his** Progressive Complete Education, or Marriage as the Supreme School **ife, $1.25.** *And if I pass examination on it?* **Then I will marry you.** *Thanks, kind sir!*

w a Pessimist Became an Optimist. **The theological student had just been prep-a thesis by cribbing the wittiest passages from Discoveries & Insights,** Essays Theolog-, Literary, and of Character-Study, **$1. Nettled at the undeserved praise, he blushed at the nd-handedness of his religion. So at midnight he went to the Bishop's study, and said that he d leave the Church because he was honest. "Ignorant, you mean!" corrected the adviser. "Do ie first-hand reading yourself!** *That's where the trouble lies,* **bellowed the martyr.** *I can't hunt manuscripts!* **"Unnecessary nowadays!" soothed the Bishop. "I know of a wizard who can sum-to your room for conference all the greatest but neglected philosophers of antiquity. Shall e him send them to you?** *Oh yes, please!* **gasped the theolog.** *All my life I have dreamed of sublime leaders of the race, but who were inaccessible.* **"Very well, the wizard shall send you aster, teacher of purity and angels, $3; Pythagoras, the Sage, & Philosopher, $3;** Numenius parative Religionist, **$2;** Plotinus, Greek Combiner, **$12 cl, $9 pp;** Proclus, Universal Hier-ant, **$3:** Zoroaster Translation only, **$1.25;** Apollonius of Tyana, Life, **$1;** Plotinus, Outline Philo Judaeus, Outline, **$2."** *Stop! If they came all at once, it would be tragic. Is there no guide this?* **"Write for a free copy of** Names to Conjure With, **which will open the whole subject."**

s is what occurred at the Masonic Club after last night's Lodge-Meeting

Master was entertaining the just initiated Candidate who asked him. *Where could I read up on meaning and historic origins of initiations such as ours?* **Well, said the Master, the best book is Pagan Bible** an Anthology of the Soul and its Helpers, Gathered from Ethnic Sources *That sounds good,* **said the novice.** *But I would like to see the original rituals.* **You can, explain-he Master, by reading** *The* **Modernized Mithraic Mysteries,** Dramatic Sketches of oric Initiation, **$3.** *But are the Christians entirely excluded?* **No, no! laughed the Master; lever exclusion there is, is of their own making.** *Good; but are any Christian Mysteries acces-?* **Certainly, and good ones! Get the Angelic Mysteries** of the Nine Heavens, a Drama nterior Initiation, **$3.** *But how do you advise all this, when you yourself are a Rosicrucian?* **rted the persistent Candidate. "I was only trying to please you!" winked the Master. "I my-prefer the Rosicrucian Mysteries, $1,** a dramatization of the original documents." *I am a modern man!* **sobbed the querulous Candidate. "Nothing is easier," comforted the e Master. "You need only get the Modern Mysteries, $1,** alluring and thrilling Mystical ylets of Experiential Religion: **also the glorious Shakesperean Mysteries, $1.** *Thanks!*

vanarola's Ghost met Giordano Bruno's, still reeling from the fire's agony er up, friend," consoled he: "you are now safe from persecution!" *Perhaps; but I am home-* **"Oh no, friend; look!" As he waved his hand, there appeared a glistering Temple.** *What's building?* **gasped Bruno. "Your home!" comforted Savanarola.** *But the door is locked, and nt to get a look in!* **"It's your own fault," rebuked the Florentine: "didn't you while on earth Temple-Gates Ajar, $1?** *But a look-in is not enough; I would want my whole body in.* **y well; I shall send for a copy of Temple-Gates Opened, $1."** *But in the meanwhile?* **ed Bruno. "I'll lend you Prayers, Visions & Aspirations, $2."** *Please, I don't want ly to aspire, I want to DO something!* **"Then I will lend you Regeneration** the Gate, Ap-d, and Special Methods, **$2 cst, $5 all the."** *Oh thank you! Then I won't lose any time.*

undamentalist-Modernist Fracas.

In a recent rail-road wreck near Albany the Mo-list Rev. I. Catchem, of St Shark's-in-the-Mill-pond for hours lay waiting for rescue, cheek owl with the renowned Fundamentalist Rev. U. Cheatem. Fellow-misery broke down the bar-s of orthodoxy, and I Catchem said. My injuries are due to over-fascination while reading ilt stories entitled Hurrah for God, $1. "My fatuous friend," in shocked tones retorted righteous U. Cheatem, "you better sober up by exchanging books, for the faith-strengthen-What Happened to Kitchener, $1, whose hypnotic charm immobilized me during **ccident." Conversation revealed they were both about to be ousted, and a flash of genius them exchange: but this flop implied two reeducations, betraying secret tricks of the craft.**

U. Cheatem babbled. "To be a Fundamentalist all you need to do is to keep people distrac-by anything absorbing, such as Romance of Two Centuries, $2. Reuniting Pilgrimage, Stories for Young People, **$1.25,** eerie Votive Garlands, **$3:** and then you can fulminate **Why You Really Want to be a Churchman, $1.25."—"Thanks," chortled I. Catchem. "Now ll tell you how to succeed as a Modernist. Shed tears while haranguing over your honesty, inability to be convinced by any reasonable arguments. In the meanwhile cribbing from** Ladder of God, & Other Sermons, **$1.** *The* Message of the Master, **$1.25. & How the Mas-Saved the World, $1.25. Then you can make a reputation as a pundit by judiciously using Spiritual Messags of Literature, $2.50, it's convenient.** *But shouldn't I seem somewhat tly?* **"Transcribe** Of Communion With God, **50 cts, and** Of the Presence of God, **$1.25."** *?* **That was the only point where Fundamentalist and Modernist agreed: Let us prey on the**

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A. M. (*Harvard and Sewanee*) ; *Ph. D.* (*Columbia and Tulane*) ; *M. D.* (*Pennsylvan*
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Dedicated to

Elizabeth Hayes Fracker

Friend, Sister, Mother, Critic, Helper,

the Serenity of whose Tranquil Home sheltered me
during the rare hours I could
snatch myself away from the whirlpool of duties;
And Who, **under God,** thus enabled me to accomplish
Whatever Missions for which I may have
been Destined by

My Revered Dead

and the

Inscrutable Divine.

3011

Stern **Zarathushtra,** Prophet of Iran,
Which is the title dearest unto thee?

Dispenser of a blest eternity?
Or, **Mediator** between God and Man?
Teacher of law of heavenly righteousness?
Helper, and **Savior,** or **Life-healing Friend?**
Judge who condemn'st to tortures without end?
Redeemer of the Race to Usefulness?

Yet all these titles leave me cold.

The best
Of all, is that thy **heart** did ever keep
Time and compassion for advocacy
Of gentle Cow and unresisting Sheep
Whose cry to Heaven reached Divinity
Which, from all men, chose **thee** as **Tenderest!**

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PREFACE

ZOROASTER is a name to conjure with. Yet, strange to say, what may be considered his authentic hymns, beautiful and inspiring as they are, are but little known. The retirement of these from the public, partly due to the commendable hesitation on the part of scholars to hazard a translation, is however, after all, as unreasonable as would be the withdrawing from circulation of other scriptures merely because of unsettled conditions of critical problems. Hence this popular edition, with all necessary helps, in the hope of adding to the available inspiration of the world.

During the winter 1907-1908 the writer was fortunate enough to have the opportunity to study the elements of Avestan, especially in connection with some of the Gâthas, under Professor A. V. W. Jackson of Columbia University, New York. The purpose of this Gâthic study was chiefly a desire to grasp, with as much clearness as possible, their significance for Comparative Religion. Such masterly analyses of Mazdean doctrine as Bishop Casartelli's draw from Mazdean sources of all periods, yielding a composite picture as inconclusive as the parallel traditional method of treating the Hebrew scriptures. The writer first attempted to establish a distinction between the older and later Avestic elements, as has been done in the Pentateuch, with the intention of confining his analysis to the older portions. Pursuant to this plan, Professor Jackson very kindly went over the Avestan text with him, indicating a provisional separation of the older from the newer portions. However, after careful examination, even these older portions seemed to yield results both uncertain and unsatisfactory. It was, therefore, ultimately decided to limit the present analysis strictly to

the Gâthas, about whose age there would naturally be question.

Let it at once be understood that this very practical i est precluded even a faint hope of any final scholarly re Only those who have devoted most time to Gâthic acci and lexicology are the most conscious not only of how in this field is known definitely, but how little, per can, or ever will be known. We are uncertain as to the cise meaning of some of the chief terms — such as, for e ple, those that are usually translated *spirit, righteousnes covenant*, and the result is that the more literary an tractive the translation, the less actual value it has. Th quently irreconcilable conflicts of the translations of gel, Mills, Darmesteter, de Harlez, and Bartholomae are ficient justification for the refusal of our ablest schola make any version whatever — and yet they are the only sons who could properly be trusted with so delicate a t

But, obviously, we who are living at the present day not wait for centuries for the doubtful event of the fi of solutions to riddles that are possibly or probably un able. The importance of the Gâthas as one of the sprin the world's religious thought will force some practica cess to them; this work was inevitable, and would ulti ly have been done by somebody else, if not by the w Let none therefore quarrel with this undertaking.

So popular a presentation, necessarily so imperfect, naturally enough, repugnant to Professor Jackson; a was only the writer's pressing need of a clear understa of what the Gâthas do teach that forced him to con this costly work. Let it be repeated that this book is n scholars, who will want the alternate text-readings Geldner gives; it is for the average intelligent man an man who should not be defrauded of their spiritual right merely because of the unsettled condition of ab and probably hopeless critical problems.

In keeping with this, every unnecessary difficulty has een cleared away. The German text-books show the diffic- lt Avestan characters may be dispensed with, especially as n our transcription every form of each letter is accounted or, which is more than Reichelt does. Everything that could e reduced to order and ready reference has been alphabe- ized. Even the infinitely superior and eventual order of the lphabet as used in oriental works, has been sacrificed, not ithout keen regret. Words have been indexed according to he text, and not according to their derivations, which are ufficiently indicated by references. All the numerous forms f the pronouns have been given alphabetically, as also all ccurring forms of the verb *to be*—it is hoped that none have een omitted. While no one can be more conscious than the riter is of the many imperfections of this work, he believes hat it points the way to the *kind* of Gâthic work which ill eventually be written by some scholar fortunate enough o have his pleasure *coincide* with his business, instead of *con- licting* with it, as with the present writer.

It is self-evident that in a work involving so stupendous a nass of details and so delicate problems of judgment, the resent writer could not possibly have avoided all oversights r blunders. It must suffice for him to announce his grati- ude to any who will enable him to correct any and all.

To this unstinted acknowledgment of shortcomings, the riter would nevertheless add that, within the very narrow imits left him for legitimate endeavor, he has done his best o be accurate and thorough; the work done was certainly ainstaking and laborious.

The book should, of course, have been dedicated to the pi- neers in the work—Spiegel, Geldner, Darmesteter, de Har- ez, Casartelli, Bartholomae, Mills; but more particularly to Professor Jackson, whose unwearied kindness and considera- ion deserves particular mention. But he is too conscious of is own failings to venture to embarrass such men by con-

necting them with these efforts, however laborious, ea
and conscientious. Yet it is these qualities which emb
him to advance the critical results to which he has bee
They are mostly due, not to any special cleverness
but to his thorough and relentlessly followed determi
clearly to understand his own translation; and no dou
he does, others will too. When the Gâthas are clear
derstood, the present critical results will no doubt be
firmed by their own weight. However, once more
reader cautioned of the hopeless uncertainty of many
erial points; yet must we do our best to cope with th
uation.

The writer is fully conscious that in thus making th
thas accessible he is only carrying out the unspoken
tion of the above master-scholars, who do not have the
for so much drudgery as this book has entailed. To
therefore, be attributed any credit that may accrue; fo
ter all, without their guidance, the present work
have been impossible.

And indeed the writer would not have had the cour
continue and complete these unremitting labors if h
not sunk personal considerations in the broader reali
of the ever-enduring importance of the Gâthas as one
great scriptures of the world which ought, must and
interpreted to humanity. Nor will the writer count h
ors entirely lost if he have been able to add even one
to the walls, now building, of the *City of God.*

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art V, Subject-Index and Concordance to the Gathas.

This part has not yet been set in type because the author's ealth, time and money gave out. It will be printed if there is suf-cient popular demand for it. To purchasers of the book it will be fty cents; to others, one dollar. Notices of subscription should be ent in immediately, but money will not be accepted until the olume is ready for delivery.

It is the most important part of this work. It summarizes Zara-ushtra's significance on every topic he touches in clear, com-endious form, with full references. It was indeed only to furnish reliable basis for this that the present study was undertaken. lthough the author cannot yet see it, there is no doubt some div-ne blessing lurking in this untoward delay of the chief purpose of is heart-breaking effort and lonely venture of faith.

Abbreviations

Z, Zarathushtra. AM, Ahura Mazda. A, Asha. Am, Ameretat. Arm, Armaiti. As, Ashay. AkM, Aka Manah. AnM, Angro Mainyu. GU, Geus Urvan, the Soul of the Cattle. H Haurvatat. SM, Spenta Mainyu. VM, Vohu Manah. X Xshathra.———B, Bartholomae. J, Jackson. M, Mills. Sp, Spiegel.

The figures after Avestan Words are the columns of Bartholomae's Dictionary where they may be found.

Figures after an M stand for pages of Mills' Zarathushtrian Gathas in Metre and Form, unless referring to his translaof, or oomment on, some particular Gatha, such as, 28.10.

The figures after each line of the translation assist the reader in referring to the corresponding line of the Text; but even so the exigencies of the English idiom have led to further unmarkable transpositions.

Traditional Arrangement

I. Gatha Ahunavaiti, Yasnas 28-34 ———
II. Gatha Ushtavaiti, Yasnas 43, 44, 46. The Wish.
III. Gatha Spenta Mainyu, Yasna 47-50. The Holy Spirit.
IV. Gatha Vohu Xshathrem, Yasna 51, The Good Kingdom
V. Gatha Vahishta Istish, Yasna 53. The Best Wish.

Provisional Chronological Succession of Scriptures

I. Gathas, Yasna 28-53; and formulas in 27.13,14; 54.
II. Haptanghaiti, Yasna 35-42; 12; 58; 4.26.
III. Metrical: Yasnas 9,10,11,57,62,65
Yashts 5,8,9,10,13,14,15,17,19
Scattered verses in Vispered, Nyaishes, and Afringans.
IV. Remaining prose portions of the Avesta.

Chronology (after Casartelli)

I. MEDES, 700-559 B.C.

1. Contact between Medes and Semitic peoples.
2. Zarathushtra in Western Iran, 660-583 ? B.C.
3. Propagation of his religion in Bactria. Longer Gathic document?
4. Establishment thereof. Shorter, priestly Gathic document?

II. ACHAMENIANS, 559-331 B.C.

Cuneiform inscriptions of Darius I, Xerxes I, Artaxerxes I, Artaxerxes III. Development of Avesta, Haptanghaiti (Yasna 35-42)?

III. SELEUCIDS, 331-250 B.C.

Greek kings. Decadence of Mazdeism under Alexander.

IV. ARSACIDS, 250 B.C.—225 A.D.

Parthian kings, Religious doubt. Avesta translated into Pehlevi.

V. SASSANIDS, 226-651 A.D.

Mazdean kings, State Religion.

226-241, Ardeshir I, heresy of Mani.

238, Text of Avesta gathered under the high-priest Tansar.

369-379, Shahpur II, Text corrected under Aderbad Marehspand.

438, Yezdegerd II. Edict of his minister, Mir Narseh, 440. Writing of the Armenian Eznig.

490, Kobad. Heresy of Mazdak, 488. Formation of Avestan alphabet.

531, Khosrav Anosharevan. Golden age of Pehlevi literature. Redaction of principal treatises. Greek and Syriac civilization in Persia.

632, Yezdegerd III, Paul the Persian of Dair-i-shar.

651, Arab Conquest finally suppresses Mazdean establishment.

Chronology of the Elements of Mazdean Religion

I. Old Gathic Y43-53, Zarathushtra's experiences, Fire, Prayer.

II. Late Gathic, Y28-34, Priest, Sacrifice, Penances, Resurrection, Daenas, or individualities.

III. Old, Haptanghaiti, Y35-42, Personification of the Ameshaspentas. Worship of Fravashis, fire, earth and grass. 'Yazamaide' or praise to waters, Geus Urvan, and to all holy and clean beings.

IV. Doubtful, Haoma, the Death-repeller; Misvan, or limbo.

V. Recent, Bundahish, 6 creation-days; 5 divisions of day; and five Gathas. Baresman.

VI. Sassanian. Crystallization of definite doctrines.

Home and Age of Zarathushtra

Jackson, in his book on Zarathushtra gives the life-time of Zarathushtra as B.C, 660-583; the tradition states he was 42 years of age the conversion of Vishtâspa, the chief of the Magians, while he ceived the vision when 30 years of age.

The place of his birth seems to be Atropatene, or Adarbaijân, the gion to the West of Media, the neighborhood about Lake Urumiah. his is to the West of the southern third of the Caspian Sea. His other was said to hail from the Median Ragâ or Raî.

Turan is Turkestan, on the opposite, eastern side of the lower ird of the Caspian Sea.

The location of the Vision of Vohu Manah is traditionally to the outh of the Caspian Sea, in the Alborz Mountains (that is, Hara Bezaiti), whose two peaks are Hûgar, and Aûsind.

The location of the Vision of Asha, is 'at the Tôjân water,' and is robably the Tajan, or Thejend, river. This is in Turan. It flows estwards, and does not reach the Caspian Sea, but loses itself in he desert of Turan. This location would allow good opportunity for arathushtra's acquaintance with the 'friendly' tribes of Fryana the ıra.

The third Vision, or conference, was with Ahura Mazdâh, and took ace in Zarathushtra's home, already mentioned, to the West of the outhern third of the Caspian Sea, called Adarbaijân, or Aîrân-Vêj, the river Dâitê, or Dâityâ, the Jordan of Zoroastrianism.

The traditional seven questions addressed to seven divinities in even different places must have been derived from the above three xperiences.

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Outline of the GATHAS

YASNA 28

SELF-CONSECRATION OF PRIEST AND CONGREGATION

I. Self-consecration of the Priest Zarathushtra.

Z prays for the Holy Spirit, so as to satisfy both VM and the Soul of the Bovine Creation.

As reward for his willingness to serve Z demands both worlds.

Z will sing praises as never before, if the Gods support him when he calls.

Z, watching over mens' souls, will teach them to seek Asha,

Converting them by the promise of the beatific vision of VM, AM, and his retinue.

II. Prayer of the Congregation for Help and Mercy.

The Congregation prays: for Z, that he may receive support; and for themselves, that they may be protected from enemies;

For Vishtaspa, that he attain his wishes; for Z, that he obtain a hearing;

For the hero Frashaoshtra, and all other members, the good of VM for ever.

In order to avoid angering the Gods, the Congregation placates them with praise, as being best able to promote Utility.

) May the Clever attain their objects, inasmuch as wise prayers are fruitful.

III. Zarathushtra's Prayer for Efficiency.

. Z will preserve the believers' good actions and thoughts, and he prays for knowledge that he may proclaim the destiny of life.

YASNA 29

THE EXTERIOR CALL OF ZARATHUSHTRA

DRAMA IN HEAVEN. New 'Dramatis Personae' are: the deified Sou of the Archetypal Bull, as the advocate of the earthly Cattle; and their Creato technically termed their 'Shaper'.

I. The Cattle demands protection.

1 The Cattle demand the introduction of agriculture as protectio from human maltreatment.

2 The Shaper-of-the-Cattle consults Asha as to whether there is n legal process to enforce protection for the Cattle.

3 Human moral limitations are so great that Asha knows of no help Then the Creator of the Cattle decides to undertake this defence

4 Asha refers suppliants to AM whose omniscience decides of all.

5 The Creator of the Cattle addresses his plea to AM, who answer that

6 Legal process exists only for men, not also for Cattle, who ar men's property, being intended to furnish him with flesh and mil for food;

7 But only according to merciful provisions; who will teach these?

II. The Call of Zarathushtra as Teacher and Protector.

8 VM selects Zarathushtra, and would confer on him prophetic ab lity and dignity.

9 The Soul of the Cattle weeps at receiving, as protector, not a wa rior, but a priest; and prays that, at least, this priest may be e dued with power sufficient to protect the Cattle.

10 Zarathushtra proclaims absolute reliance on the divine power an efficiency;

11 But men should do their part by accepting and practising h teachings. The Soul of the Cattle wails that the Cattle are willin to serve AM if He will but protect them.

YASNA 30

THE PROCLAMATION OF DUALISM
TEACHING THE NECESSITY OF TAKING SIDES

Exhortation to the Faithful to Open their Ears to the Mystery.

Z proposes to teach *a*, what is necessary for praise to AM, and for prayer to VM, and *b*, the bliss of the believer in beholding Asha. *c*, for discrimination between the two Parties, and for *d*, the eventuating of the fate of the ages in their favor.

Revelation of the Doctrinal Root of the Division of the Parties

The Twin Spirits are the good and bad in 'thought, word, deed'.
They determined *a*, life and death; *b*, ultimate reward and punishment.
The Opponents chose the Bad Spirit, while Asha chose the Best.
The Daevas, being deceived, went over to Aeshma, author of sickness.
X, VM, and A then visited the sick man; Armaiti gave him vigor, that he might attain health or paradise, even if only through the test of retribution by fire.
At the time of punishment mercy shall be shown to them who deliver their Drujist-opponents into the two hands of Asha.

III. Zarathushtra hopes for Universal Conversion by Choice between Eternal Bliss and Woe.

Z prays for God's help in making life progressive, and in confirming the wavering.
The good shall receive the promised reward in heaven, while the bad shall suffer destruction.
The Cause will progress only when the believers fully realize the significance of eternal bliss or woe.

YASNA 31

PRAYERS FOR ENLIGHTENMENT AND EXHORTATIONS TO PARTISANSHIP

I. Practical Introduction: Enlightenment Claimed As no more than Justice to Zarathushtra.

1 Zarathushtra proposes to preach.
2 His mission is demanded by the natural difficulties of search for truth.
3 But before he can preach, he must have a divine revelation of his message,
4 In order to prosper the Coming Kingdom.
5 He himself must meditate over his message before going out.

II. First Call for Enlightenment, and Answer from Within.

1. Call.

6 Z offers a reward for an explanation of 1, Health and Immortality,
7 2, Creatorship; 3, Origin of Asha; 4, Maintaining of Vohu Manah; 5, the Prospering of these through the Holy Ghost.

2. Answer.

8,9a From within Z himself comes the answer to all these:
9b,10 Agricultural Civilization solves these problems, while
11 Mazdah is the Creator of all.

III. Second Call for Enlightenment.

1. Introduction.

12 The Opinions of Men are divided, while
13 Mazdah is all-detecting, and omniscient.

2. Second Call.

14 Z asks about 1, Compensations;
15 2, Punishment for his Opponents;
16 Whether his Followers may attain God-likeness;
17 Which is the more important Object of Choice—a good, but unscrupulous living, or Improvement of State or Self?

IV. The Partisan Close: Choose Sides, Take Zarathushtra's Word

18 Oppose the Drujists with weapons, for they would destroy your settlements.
19 But hearken to Z, who is able to Enforce his words at Latter Day
20 The Drujists shall in hell be tormented, while
21 Those will be rewarded who are Friendly to God in word and deed
22 All this will be Accepted by the Well-disposed.

YASNA 32

AT A PARLEY, VITUPERATION OF THE RIVAL PROPHET, GREHMA

I. Public Self-consecration, and its Acceptance.

Priests, warriors, and farmers, as servants of AM, separate from Daevas.

AM publicly accepts their devotion: 'it shall be Ours'.

II. Zarathushtra Vituperates his Rival Grehma to the Daevas.

-8 The Daevas are warned to renounce the actions and teachings of the rival prophet Grehma, who, however high he stands at present, has incurred eternal punishment for meat-eating, and

-12,14, for many other misdeeds, and who shall yet

3 be brought, when in company with the rich in hell, to desire the message of Zarathushtra, who then will hinder Grehma from beholding Asha.

4 Hence the Karpanite and Kavayite is condemned to destruction, while those who suffered by them are taken to heaven by Haurvatat and Ameretat.

III. Zarathushtra will Exult in Executing this Final Judgment

5 Zarathushtra hopes soon to be able to limit the Drujists' violence against his own beloved.

3.1 Zarathushtra will exult to act as judge to the Drujists, his followers, and to the 'mixed'.

3.2 Whoever either injures a Drujist by thought, word, or hand, or converts a brother, he fulfils the good pleasure of AM.

3.3 Whoever does good to any one of the congregation, or zealously tends cattle, shall be admitted to the pasture of Asha.

YASNA 33

HIGH-PRIESTLY PRAYER FOR ACCEPTANCE, CONVERSION, and PARADISE

I. Prayer for Acceptation.

4 Through the might of his prayer,
5 And through his praise of Obedience, when he reaches Paradise,
6 And by divine teaching initiated into the mysteries of Agriculture
7 Zarathushtra hopes to attain a more extensive hearing.

II. Prayer for General Conversion.

8,9 He prays that universal conversion may already improve the contemporaneous conditions
10 in matters of comfort and bodily well-being.

III. Prayer for Paradise.

11 But, for the other world beyond also, may the Gods grant merc
12 to him and his, with grant of eternal reward.
13 He hopes yet to convert many a person.
14 He promises to do all in his power to show himself worthy of th favor of the Gods

YASNA 34

CONGREGATIONAL PRAYER

FOR PROTECTION and INSTRUCTION

I. Congregational Prayer for Protection and Instruction.

In view of the equivalent interchange of work, word and prayer for divine rewards, the believers will earn as many as possible; hence,
May the Gods grant that no merit be lost.
As dutiful observers of all that is right we hope for eternal reward
And to pass through the fire-ordeal comforted, not injured.
Have You the power to preserve the poor who trust in You, and have renounced all relations with the Daevas?
If so, show Your power by improvement of conditions not only beyond, but even here!
Defend us from those who spread false teachings,
And are dangerous because richer than Zarathushtra,
But even on that account they shall lose the rewards of Paradise
Which are for those who hold the true teaching, and who oppose the enemy.
Inform us of what Thou requirest, that we may give it;
Teach us the paths of VM on which the Helpers will go to Paradise.

II. Zarathushtra Closes with a Prayer for Congregation and Humanity.

Let the Congregation assure themselves of reward by good care of the Cattle,
And by fulfilling the divine commands to attain perfection—efficiency and utility.

YASNA 43

THE INTERIOR CALL OF ZARATHUSHTRA

I. Prayer for Fulfilment of Human Aspirations.

1,2 Prayer for the fulfilment of the wishes of all who are present.
3,4 Zarathushtra prays for the fulfilment of his own wishes, especially for knowledge of AM's power and greatness.

II. Reminiscences of Six Visions.

5,6 First. AM at the very beginning plans rewards and punishments
7,8 Second. Zarathushtra takes sides with the Ashaists, and determines never to cease seeking instruction.
9,10 Third. Visible revelation of Asha is granted.
11,12 Fourth. The Gods promise to support him in the prophetic office which he has undertaken.
13,14 Fifth. Prayer to VM for ultimate Paradise, and immediate victory over his opponents.
15,16 Sixth. Armaiti promises the latter if Zarathushtra will break off all intercourse with the unbelievers. He makes confession of faith, and looks forward to the establishment of the Kingdom.

YASNA 44

ORACULAR CONSULTATION AS TO ADVISABILITY OF CONVERSION THROUGH WAR

I. Questions about Theology.

What is the proper method of prayer to the Gods, so as to induce them to help him to attain VM?
Will the rewards begin in the second life? Z is Watcher and Savior.
Who is the first creator and energizer of Nature?
Who is the Preserver, and creator of VM?
Who created light, waking and morning?
Is his own message genuine? For whom was the Cattle created?
Whose wisdom made sons reverence parents? AM is creator.
Z would know the words of life to attain ultimate rewards.
Will Z be able to perfect his individuality?
Will his religion of practice and reverence find acceptance?
Will his religion spread to the pagans? He has a right to expect this, for the Gods chose him; he is an enemy to all other prophets

II. Questions about Propaganda by War.

Must not the other prophet who opposes Z be an enemy to God?
Will it be possible to drive the dissidents from home into the camp of the avowed opponents?
Z would hand over these Druj to Asha for torment and punishment
In this religious war, which side shall gain the victory?
Prayer that a vision reduce the people to obedience to himself.
Will he succeed in establishing salvation for himself and his?
Will he, while yet in this life, receive his reward?
Z takes it for granted that whoever fails to pay him due reverence will have to suffer for it at the end of life; why not now also?

III. Loyalty to Zarathushtra is Profitable.

The management of the Druj always resulted in 'hard times'; why side with them?

YASNA 45

SERMON ON DUALISM, TEACHING AGRICULTURE AS ROAD TO PARADISE

I. Repeated 'Open Your Ears to the Mystery'.

1 Z preaches to multitudes from far and near lest the Druj prophet mislead them.

II. The Doctrinal Dualistic Foundation of Partisanship.

2 The Good Spirit sets up a total disagreement with the Bad Spirit.

III. The Good Spirit Teaches the Best Word of Agriculture.

3 Whoso disagrees with Z's revelation shall suffer at the end of life.
4 The best in this life is the efficient VM (doctrine) and beneficent Armaiti (agriculture).
5 The Best Word to hear is obedience to It; that will earn Health and Immortality.

IV. AM will Vindicate Z as Judge by Reward and Punishment

6,7 This has been revealed through AM who disposes of final rewards and punishments through his Kingdom.
8 AM should be won by prayer.
9 We should seek contentment through VM, and efficiency thro' AM
10 Who, through Asha and VM, promised H and Am in his realm.

V. Zarathushtra Remains Mediator.

11 The attainment of all this depends on enlisting the support of th Prophet and Redeemer-Helper, by being devoted to him alone.

YASNA 46

WAR PRELIMINARIES OF HEART-SEARCHINGS and ENCOURAGEMENTS

Failure in Conversion and Demand on Mazdah for Vindication

Conversion lags; all the Estates oppose the Prophet.

Z's poverty diminishes his influence so that he depends on God

.4 Who is expected to stem the tide, and break the power of the prince who is the chief obstacle.

II. Rules How to Treat Converts.

6 Converts are to be protected from injury by former associates.

III. Actual Struggle to Protect Converts (against Bendva?)

8 Hope that all will turn out well, and that opponents will meet with punishment.

IV. Z is the First Prophet: Obedience to him Gains Paradise.

He himself was the first to proclaim the truths of salvation.

) Whoever obeys him attains Paradise.

1 His opponents will, on the Judgment-bridge, be sifted into hell.

2 But he hopes that the descendants of Fryana the Tura will be converted, and gain Paradise.

3 Whoever obeys Z is worthy to be heard of, and will attain both worlds.

V. Praise for the Supporters of his Cause.

4 Kavay Vishtaspa will be rewarded by union with AM in Heaven.

5 Frashaoshtra Hvogva is to attain both his wishes and the Gods.

VI. Partisanship with Zarathushtra Essential to Gain Paradise.

Haechataspas are to learn discrimination, and attain Asha

Jamaspa Hvogva's prayers and docility to be remembered beyond.

Zarathushtra promises friendship to friends, enmity to enemies.

Whoever satisfies Zarathushtra shall attain future life and a pair of cows which AM will know how to procure.

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YASNA 47

SONG OF THE SPIRIT AS INSPIRER OF WAR.

1 Whoever evidences the right spirit in thought, word and deed shall receive from AM the highest reward.
2 Hence that right spirit should be evidenced, because AM is the father of all who hold to Asha.
3 AM is also father of that Spirit who created cattle for men, and pasture for the cattle.
4 All Ashaists should separate from the Opponents who have fallen away from that Spirit,
5 And who will have no share in the rewards of the Ashaists.
6 It is to be hoped that the expectation of reward may yet convert many.

YASNA 48

INCOHERENT APPEAL FOR CHAMPIONS and DEFENDERS

I. Hope for Rewards in This Life.

Ultimate victory of Asha is certain.
The lot of the Faithful should improve in this life already.

II. Punishment for Opposers and Waverers.

It is wisdom to hold to the secret teachings of AM.
Persons who waver between these divine teachings and their own inclinations, wishes and convictions shall be—separated?

III. Right of Believers to Present Comfort.

Through good princes Armaiti is to provide pasture for cattle, and for men, the earning of Paradise.
The earth was designed as residence for men, as pasture for cattle
All who seek eternal reward must protect cattle from cruelty.

IV. Uncertainty Here and Hereafter.

Is the realm of AM certain for his prophet Zarathushtra? Will the Judgment favor his own followers?
How will his life shape itself in this world? Will he be able to protect himself from his enemies?

Nobles must resign Luxury, enforce Security, gain Salvation.

When will the Nobles absent themselves from the ceremonies of the opposing priests and rulers?
This alone will enforce security.
Helpers of the land are those who practice enforcement of AM's laws. They are conquerors of Aeshma, destined rulers and saviors.

YASNA 49

ZARATHUSHTRA, DEFEATED BY BENDVA, APPEALS FOR DEFENDERS

I. Zarathushtra Utters Imprecations on his Successful Opponent.

1,2 Perdition to Bendva, the Chief Obstacle, and to his hired prophet Grehma,
3 Whose teachings promote perdition; wherefore both deserve excommunication.
4 To them violence to cattle seems meritorious; they might yet gain the upper hand.
5 Bliss awaits those who hold to the true belief.

II. Frashaoshtra is Urged to Become Defender.

6 Z seeks to know clearly God's plans so that he may proclaim his religion acceptably to God.
7 Whom, among noble or commoner, does God choose as champion?
8 Z prays that Frashaoshtra may attain union with Asha, and that he himself may attain the Kingdom. Both of them would be God's ambassadors for eternity.
9 Jamaspa also is called; may he remember what the Prophet can, at the latter end, do for those who follow him faithfully.
10 Z will take pains to see to it that all good deeds are remembered and rewarded,
11 While the unbelievers may expect the worst.

YASNA 50

RDINATION OF DISCIPLES TO FORM SETTLEMENTS

I. How to Form New Settlements.

12 Z asks what help is coming to him from the Gods he worships.
1 From whom else can he expect help?
How shall new settlements be started? By 'just' living, and by clever' aggression.
Ultimate possession will result from gradually dispossessing the Druj from neighboring lands.

II. These Settlers are to Act as Missionaries.

Z praises the Gods for the Settlers' joy at their establishment.
The Gods' responsive joy leads Z to encourage the Settlers to manual labor.
May the Settlers propagate Z's commands in a prophetic manner!
These missionaries are compared to steeds whom Z will yoke for the Gods.
As priest, Z presents to the Gods the devoted prayers of humanity.

III. But Zarathushtra Remains the Only Mediator.

So Z again stands before the Gods as mediator; but to the congregation he promises that when he is among the Gods he will then still more energetically see to it that his followers get their reward
Z's past and future actions, and Nature's beauties praise the Gods
Z would for ever remain the eulogist of the Gods.

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YASNA 51

ENEMIES, HEROES, AND SAINTS OF THE KINGDOM

I. The Children of the Kingdom.

1 Z's object is to gain the heavenly kingdom for himself and his.
2 Assure us that we will be received, O AM, if we serve faithfully.
3 Prayers of those who serve Thee by deeds should be heard.
4 Where is retribution, forgiveness, the Gods, and the kingdom?
5a To the pious farmer grant a cow in his paradise
5b,6 Inasmuch as Z is appointed Judge and Distributor at the end.
7 Z invokes on himself strength and judgment.

II. Opposition to the Prophet is Enmity to Humanity.

8,9 Clear knowledge of reward and punishment is the chief issue.
10a Hence an opponent to its teacher Z is an enemy to humanity,
10b,11 Against whom Z summons Asha and every friend of his.
12 One of these opponents was inhospitable to Z;
13 Which act will deprive him of reward, and dooms him to terrors.
14 The Karpans will not practice agriculture or spare cattle; by or word shall they be condemned to the House of the Druj.
15 Z claims for himself that which he has promised to the believe and which AM was the first to attain in heaven.

III. Supporters of the Prophet are Heroes and Saints.

16 Praise for Vishtaspa, the political chief of the congregation.
17 For Frashaoshtra, the noble of the Hvogva family
18 Who promised him his daughter; and for Jamaspa, his son-in-la
19 Also for Maidyomangha the missionary.
20 These four leaders produce prosperity, which results in godline
21 Which results in attainment of the Kingdom.
22 Z will reverence those who, like the above four heroes, have a quired AM's recognition.

YASNA 53

ZARATHUSHTRA GIVES HIS DAUGHTER TO SECURE A CHAMPION

I. Marriage Ceremony.

The Prophet is assured of a most excellent lot beyond, as are also
is followers and supporters, the heroes Vishtaspa, Frashaoshtra,
nd Maidyomangha.
gives away Pouruchista, exhorting her that she grow wise by
oedience to her husband as mediator towards Gods and the Cause.
y serving him, the believers and relatives Pouruchista will attain
ivine blessing.
y common life the married pair are to cherish each other, and to
ncourage each other to good works.
he pleasures of the evil are short, and lead to tortures in hell.
you are constant to the Cause, you shall be happy; but woe be
you, if you abandon it!

I. The Bridegroom is Goaded to Conversion by the Sword.

enewed encouragement to Vishtaspa to promote peace for the
ithful by slaughter of the enemy; and quickly, too!
is certain the evil shall go to hell; but where is the prince who,
anticipate that doom of theirs, will rid the earth of them imme-
ately? AM has the power to give to the Poor that Better Part.

Summary of Zarathushtra's Message.

We cannot leave these sublime hymns without indicating summarily the chief motives which prompted them, which they embody, and which they still preach to futurity.

Root-Principle : Protection of Animals from Cruelty.

It was the call of the Cattle, Yasna 29, which led to Zarathushtra's external call as prophet to teach men to protect the cattle; those are called 'enemies' who treat the cattle with violence, 31.15; 32.12; 49.4 51.14; the members of the congregation are to assure themselves o eternal reward by care of the cattle, 33.3; 34.14.

First Result : Vegetarianism.

It is enemies who kill the cattle, 32.12, and eat them, 31.15, and who teach others to eat the pieces of flesh, 32.8, possibly at sacrifices

Second Result : Settling of Land, and Agriculture.

Cattle need pasture, stables, and fodder; consequently protection o cattle implies settling on definite pieces of land, and practice of th laws of agriculture, 29.1; 31.9,10. This fact attests that, far from b ing recent productions, these hymns are possibly some of the mo venerable of human documents; echoes of the religious dialect o man's first steps in civilization.

Third Result : Forming of Parties by Patriotic Partisanship.

Inevitably settlers of one valley form a community; and love home develops into a patriotism which considers their own valley p radise or heaven. The contiguity of other valleys, however, brin home to them the outside universe which appears as hell or limbo a cording as its inhabitants are enemies or indifferent friends.

Fourth Result : Dualism.

Clothed in religious verbiage, these practical needs (see Y 30.9- connected with 30.3-8) appear as two divinities, the Good, and t Evil, representing Agriculture versus Nomadism (the dualism of 45 connected with the agriculture of 45.3-5).

ifth Result : Need of Leader and Teacher calls Zarathushtra. But the 'good' peaceable agriculturalist needs a leader against the rlike nomad who to him is evil. Zarathushtra's recognition of this ed expresses itself in Y 29.8.

xth Result : Zarathushtra's Struggles Emphasize his Personality Although Zarathushtra was called forth by the need of a teacher kindness to cattle, and of a prophet of Dualism, his labors by aceful means were fruitless, Y 44 and 45; see 53.8,9. Unfortunate- this standing still became retrogression before the aggressiveness the enemy. To attain no more than peace, 53.8, he must incite to r and slaughter. As the enemies' damnation is inevitable the soon- they are butchered, the better, 53.9. It was fated, however, that himself should perish by the sword he had thus drawn.

To support these doctrines of damnation and blood there is needed authority greater than that of teacher or prophet—that of priest, 1-5; 33; 50.7,8; of redeemer, 45.11; of mediator, 50.6,9; and of vocate. Let us hope that it is only because of this that heresy is stituted by mere opposition or discourtesy to Zarathushtra, 51.10, who even becomes the Judge at the end of things.

Seventh Result : The Prophet's God becomes Supreme. While the Gathas remain polytheistic to the end, yet do they teach supremacy of Mazdah; but they do so in a manner such as to sug- t it was either novel or questioned. The heat of the prophet's mpionship of Mazdah betrays his originality in superimposing Maz- over the Iranic pantheon.

ghth Result : This God's Will Thereby Becomes Righteousness. When we have raised a divinity to the position of supremacy, his thereby becomes transformed into the standard of righteousness Asha. Hence, in an ever widening stream, flow duty, conscience, rit, and freedom of the will.

nth Result : Rightness Appears in Thought, Word and Deed. triple psychology makes three avenues for Virtue: spirit mani- s in thought, soul in word, and body in deed. This triplicity reap- rs in their eschatology—the blessed, the damned, and the indiffer- ; Paradise, Hell, and Misvan or limbo.

Tenth Result : Future Rewards and Punishments.

With unerring instinct Zarathushtra played boldly on the one chi human longing, that for a blissful eternal life. The prophet's ma object is to obtain the Kingdom of Heaven for himself and his, 51. The glory of both worlds is a twofold division found again in the tw foldness of reward and punishment. If this be clearly realized, 31.2 there will be no need of further exhortations to partisanship for against the prophet. The eternal reward is vision of, and communi with the Gathic Pantheon, especially Ahura Mazdah.

Eleventh Result : Practical Prosperity.

Except divine names, one of the most common words is deed One argument against the Druj is that under their management the were hard times. It is the function of Armaiti to prosper house a land. The calving, fortune-bringing Cow is fruitful. It is hoped th future promises will begin to manifest already here on earth.

What the Gathas do not Contain.

Asceticism, scorn of riches, race suicide, love, independent thought

From our Modern Point of View.

This great teaching of the protection of the brute creation is gospel which even to-day is not needless or dead, nor ever will b and which, to the remotest generations, will carry the long revere name of Zarathushtra as the first to make a religion of kindliness helpless, self-sacrificing animals.

We may reflect that this gospel was needed peculiarly at a tim when the sickening details of unorganized butchery were daily r peated in range of sight and hearing. The modern prudery of th abattoir has not solved the moral aspect of butchery—vegetaria ism alone will do that. The principle involved is however n only compassion for animals, but self-respect and personal purit principles also taught by Zarathushtra.

PART II

Text, Translation, *and* *The* Life *of* Zarathushtra

TRANSCRIPTION OF AVESTAN ALPHABET

a	𐬀		n	𐬦 *n*	
ā	𐬁		ñ	𐬧 *ṇ*	
a	𐬀 *a*	*ą*	*n*	𐬨 *ṽ*	
āę	𐬂	*ą̄*	*ng*	𐬩 *ṽ*	
b	𐬠 *b*		o	𐬄	
c	𐬘 *c*		ō	𐬅	
d	𐬛 *d*		p	𐬯 *p*	
d	𐬜 *ḍ*		r	𐬭 *r*	
e	𐬇		s	𐬰 *š*	
ē	𐬈		s	𐬱 *s*	*(c)*
e	𐬉	*ə*	sh	𐬲 *š*[3]	
ê	𐬊	*ə̄*	*sh*	sht	𐬳 *ṣ*[3]
f	𐬴 *f*		t	𐬵 *t*	
g	𐬐 *g*		*t*	𐬶 *ṭ*	
g	𐬑 *ǰ*		th	𐬷 *þ*	
h	𐬸 *h*		u	𐬋	
h	𐬹 *ḥ*		ū	𐬌	
hv	𐬺 *hᵛ*	*(ḥ)*	v	𐬎 (») *v*	*(u)*[2]
i	𐬀		w	𐬍 𐬎	
ī	𐬁		x	𐬻 *ẖ*	
j	𐬑 *j*		y	𐬌 (𐬍) *y*	*(i)*[2]
k	𐬏 *k*		z	𐬬 *z*	
m	𐬨 *m*		*z*	𐬫 *ž*	

INTRODUCTION to *the* TRANSLATION

I. The Translation Undertaken in Self-defence, Not Bravado.

It is well-known who they are who 'rush in where angels ear to tread'; and this translation would never have been ttempted had not the writer faced the alternatives of leav- ng incomplete the labor of years in the domain of com- arative religion, or make a translation sufficiently compre- ensible and still faithful to serve as working basis for even pproximate results. So far is this removed from being in- ended as a criticism of translations existing, that chiefly out f modesty in the presence of Masters so accomplished nd renowned, and partly out of an overwhelming sense of is own limitations, the present writer had based the first raught of his CONCORDANCE OF THE GATHAS on a pains- aking collation of all the chief recognized translations. The riticism passed on this effort was that it was indefinite, be- ause it was not based on the text. There was therefore no ther resort left but to give, besides the fresh translation, he full text, with sufficient apparatus in the way of vocab- lary and grammar, to enable every intelligent man both to heck this translation's reliability, and to defend it from the ttacks of interested parties who till now have succeeded in eeping the text inaccessible. If therefore the writer has ade this translation, it has not been out of bravado, but sheer self-defence.

II. Why the Vocabulary is Based on Bartholomae's Dictionary.

The kindly, unprejudiced general reader would never suspect the groundlessness of whatever attacks this work may receive, unless he is informed of the incredible animosities that obtain among Avestan scholars. For instance, a certain German scholar did not forgive a brother scholar for a difference of opinion about some trifle, even after his demise. It would seem almost as if the intolerance of Zarathushtra himself had descended on those who study his writings.

The cheapest attack, that the present translation is a romance, has been made impossible by the presence of the text and vocabulary. The next handiest attack will be the pointing out of the oversights of which such a work must no doubt be full. These attacks will cease immediately, as soon as it is realized the writer considers all corrections (that are not disguised differences in matters of opinion) as helps rather than hindrances, his purpose being to perfect his work as far as possible, he himself never having had the false pride which hesitates to acknowledge his errors. Such an acknowledgment is, in effect, as Bacon suggested, an announcement he is a wiser man than he was before. Worthy of careful answer, however, is the logically next attack, to the effect that this translation results from a vocabulary based on Bartholomae's general Iranic dictionary, rather than on a special Gathic dictionary still in course of publication. To this attack there are two answers, one negative, the other positive.

First, Bartholomae has by no means been followed blindly; wherever he has suggested 'special' meanings, they have been rejected just as thoroughly as if they had been advanced by anybody else. A case in point is DAB, which he interprets 'to practice' for 53.1 exclusively, while the usual meaning 'to deceive' makes good sense, as Mills has shown. In other words, the Vocabulary has attempted to combine the best from the labors of the best scholars.

On the whole, however, general dictionaries are, as a rule, more reliable than special dictionaries; what we gain in depth we lose in breadth. The more special a meaning is the less likely is it to be of general usage. To the unsophisticated, dictionaries are fetishes to conjure with, whereas there are venerable doctrines which have survived merely because dictionaries bulky enough have been compiled by their champions. The more special a dictionary is, the more does it represent its compiler's bias, and the less is its value for comparison with the whole language and literature — which is of especial importance for the Gathas, whose many peculiar words, not found elsewhere, must otherwise, for their interpretation, depend on prejudiced commentaries or, worse yet, on pure fancy.

The present Vocabulary does not claim to be more than a student's practical help to reach and then interpret the roots from which the Gathic forms are derived. The English interpretations were the simplest that could be used conscientiously in order to avoid any dogmatic prejudice, or ecclesiastical association — the purpose of the present writer being as far as possible to restore the Gathas to that classification of literature to which they really belong—not dogmatic theology, but world-wide prophecy.

III. Why the Translation is not in Verse.

Why is this translation not in verse, when rhythm is commended by Zarathushtra himself (50.8, 51.16)? Chiefly because of the exceptional difficulties of the Gathas.

Poetry has its recognized advantages; but in certain fields these very qualities operate as disadvantages:

1 The danger of subordinating sense and message to the mechanical exigencies of versification. How fatal the effects of this tendency are will appear from consideration of the chaotic traditional arrangement of the text itself, produced (for memnonical purposes?) by neglect of every consideration other than similarity in metre. This is, indeed, generally recognized.

2 The chief element of poetry is suggestiveness, that is, punning on words. Where, however, we are laboriously trying to enter fully into the exact meaning of an author, suggestiveness is treacherous and unfaithful. Each language has its peculiar repertory of groups of word-associations which mislead when they are set down as corresponding. This is apparent in the existing verse-translations whose very eloquence is sometimes formed by ideas probably foreign to the text. We are fortunate enough if we succeed in catching the author's meaning; more fortunate still, if we can express it in English words; and most fortunate, if the prose-version even is not unidiomatic.

3 Even in English poetry rhyme and metre have, during the last century, been openly repudiated by recognized writers; why therefore should we feel ourselves under the slight

st obligation to undertake trammels, so fatal to accuracy, hich are recognized to be unnecessary and artificial?

4 Evidently the Gathas belong to the same general cate- ory as the Biblical Psalms. The ludicrous failure of the arly Calvinistic metric versions should prove a wholesome eterrent from following in their foot-steps.

5 The linguistic genius of English (analytic) and Avest- n (synthetic) differ so much that the greater the slavishness n imitation of the technicalities of Avestan poetics, the reater would be the essential unfaithfulness to English un- erstanding. So true is this that Mills' praiseworthy zeal for aithfulness misled him into putting his standard version in nother synthetic language, Latin. This, however, was a undamental error, as it interposed between the two idioms third, which must inevitably add to the already grave con- usion of thought-associations. A good translation should ct as a clear lens in a pair of spectacles; the interposition f a third idiom would act as a smoked glass, which chan- es all the colours. Besides, the fatal doctrinal results which ave resulted from a similar interposition of a Latin version etween the Bible and the people should preclude another uch misfortune. Nor does Mills escape this fatality: the atin version which was made as a tool is frequently used s an authority.

6 Poetry, even in English, interferes with the logical ord-order, creating unnecessary problems felt very acute- y in the interpretation of even English poets. While such nnecessary puzzles may have personal and aesthetic value, hey are evidently entirely out of place in a conscientious ffort to represent a difficult foreign meaning accurately.

IV. Why the Names of the Ahuras have been Retained.

It would have been very much easier for the present writer to follow the lead of other translators in omitting the names of the Avestan divinities in such passages as he might have thought demanded their supposed psychological equivalents. The chief purpose of such a substitution has been attained by the mere inversion of the order of name and translation, the most suitable, apparently, being given precedence. Omission of the Avestan word, on the other hand, would have put at a great disadvantage the reader, who should be allowed to judge for himself in this matter, wherein the experts have no rule which is not accessible to the amateur. Of course, the writer is not unmindful of that class of readers who PREFER to have their thinking done for them. He regrets he cannot accommodate them.

Nor can he accommodate those who urge the legitimate ground that it makes the style ponderous to give the translation of the divine names in each case. Their problems are far too difficult and important to admit of such a consideration as style.

Comparative religion suggests the improbability of so excessive a degree of spirituality as would result from a free translation of the sacred names. These divinities must be considered tribal fetishes to which only later moral meanings were attributed when, in later times, the original meaning was lost. Indications of such vicissitudes are discoverable in such evident duplications as Asha and Ashay. Comparative religion may yet solve our problem—it must not be hid

V. Some Results Attained in this Translation.

There are some peculiar difficulties in translating the athas, in that it is generally admitted that in later Avestan ammar had degenerated to an extent such that it formed veritable chaos; while it is apparent that the hymns were, some later period, torn out of their original interrelations id grouped mechanically according to their rhythms. The sults of this general recognition have been fatal to a pro- er sense, on the part of translators, of responsibility to be curate and consistent; for it is evident that they could atify any fancy with such elasticity of form and sequence. s a result, the translations have differed scandalously, and ve led to the most bitter recriminations and animosities. The present writer realized the need, in the Avestan field, that which has been done for centuries in the Biblical — e comparative Commentary method which, before decid- g, gives and compares the opinions of the most memor- le scholars in that field. Accordingly, in this translation, casional initials will inform the reader of the more im- rtant differences of opinion; and this effort would like to regarded as a pioneer commentary, which will no doubt supplied someday in full detail by some person with eater opportunity and ability than the present writer.

As to the writer's own translation, while also recognizing e above-mentioned limitations to possible accuracy and nsistency, he considers they should not be made use of cept as a last resort. Indeed, he has found it possible to count for every case-ending naturally; and by dint of re-

taining the subject wherever possible a number of new consistent interpretations have been achieved, vindicating the utmost possible limitation of chaos.

1 In 51, stanzas 16-19 mention four heroes. Stanza 21 expresses Zarathushtra's purpose to celebrate all Helpers. Why then should stanza 20 abandon the subject of heroes, and alone treat of divinities (B and M)? From its position, we should expect it be a connecting link between what precedes and follows; and indeed such is the case. The 'like-willed' refers back to the four above-mentioned heroes of the Cause, connecting them to the 'innumerable cloud of witnesses' in the next verse.

2 The context of 46.17 shows that Zarathushtra is planning to reveal how one might discriminate the Wise from the Foolish(15). In 46.9-13,18 he considered unfriendliness to himself as enmity to humanity. It would therefore not be unnatural if we interpreted verse 16, the natural connection between 15 and 17, in the same sense, namely, that the Wise are those who would follow the Preparer, that is Zarathushtra himself. This reasonable result flows primarily from strict adherence to the Grammar.

3 When we remove 50.3 from the unnatural, artificial eschatological atmosphere by considering it in connection with its context, we find no 'open-laying' at the 'consummation', but plain, sensible, consistently-carried-out advice how to settle agricultural, hence 'sun-exposed' lands amidst the Druj, with 'cleverness' to evade unnecessary friction. This interpretation would have an interesting bearing on the meaning of 'Magian', which might easily be connected with the word for 'hole,' MAGA (1110),—i.e., lands in a deep

lley, not well-adapted to agriculture, which needs the sun-ine. Our passage therefore records the time when the Iagians, so to speak, 'got out of the hole.'

4 The benefit of this sociological explanation is best seen v its agreement with the equally natural interpretation of 0.4, which ceases to be an entirely uncalled-for vision of huras, standing by the path to heaven, and becomes the tural picture of how the Preparer Zarathushtra will, as sult of the success of his 'clever' tactics, rejoice on stand-g by the path to the new settlements towards which the Wisher'-settlers are proceeding with shouts of joy.

5 We have, in 44.20, a case where strict adherence to rammar results in good sense, and agreement with parallel assages, such as 47.3, where Armaiti is created as pasture r the cattle. In contrast with this entirely natural state-ent, consider the inherent absurdity of cattle being water-l in order to promote agriculture (M), or cattle being erished to promote agriculture, without closer explana-on (B). This seems like putting the cart before the horse.

6 We should bring out the purpose of the divine prom-e of ten mares with stallions—namely, to promote Zara-ushtra's own health (Haurvatat) and preservation (Amer-at) (notice the instrumental case in 44.18,c). So keenly d Zarathushtra feel his poverty (34.5, 46.2), as to attrib-e to it whatever he may have experienced of temporary sappointments.

7 Evidently (29.10,c) Ahura Mazdah is not so much e first possessor of peace, as its source and provider.

8 It is hoped that our translation of 30.9,c is not a ought too beautiful to be considered probably accurate.

Its psychology agrees strikingly with Sidgwick's definition of wisdom as the union of altruism and expediency.

9 Later tradition may have referred the 'death-repeller' of 32.14,c to the ritual Haoma-juice; a strict grammatical construction, on the contrary, demands no more than a reference to the Ashaist repelling the Drujist with the sword.

10 The true significance of 44.10 can be reached only when it is considered as the link connecting stanzas 9 and 11. The former asks how to sanctify the human spirits; the latter, how Armaiti shall, in deeds, spread over those to whom the doctrine is taught. The link connecting these two thoughts is evidently the urgency of adjusting faith and works—the eternal problem that agitated Paul and James.

11 In 45.5,c the word 'this' apparently refers to the MANTHRA as a magic formula.

12 Although the locative case of THWAMI in 48.4 does primarily suggest a local Misvan or Limbo, might that not be translated as being separated 'in Thy estimation'?

13 It would seem as if, in 51.2, Asha and Armaiti should be read in the vocative, not the instrumental case.

14 The full meaning of all the grammatical forms of 53.4 seems to have been brought out, for the first time by our rhetorical arrangement.

15 The Ashaist lord, in 53.9, need not be in hell; it is far more likely that he is yet on earth, as stanzas 8 and 9 consistently refer to the nomads who are opposing the herdsmen; thus one more eschatological reference is avoided.

16 Our grammatically faithful version of the very difficult 31.7 seems to offer a solution both natural and logical.

17 In 31.8 'him' should refer to 'Mind' as last subject.

18 Might not 30.7 refer to an experience in Zarathush-'s life when he became sick? This would furnish a suffi-ent reason for the apparition of the Gods; their gift of en-ringness and vitality suggests a healing. The molten me-test may have been a fever, or something connected with If this is right, it furnishes a logical link connecting

(30.6) the partisanship of dualism and the Daeva-sick-ss, which might have been due to a wound caused in an eshmic raid; and

(30.8) punishment for violence and 9, desire to improve e world.

The connection between 'molten metal' of 30.7 and a real perience of Zarathushtra is all the more natural as it uld explain the origin of the eschatological metal. May not have been the sword of the combatants? One case in int is 32.7, where Mills translates, Bendva's 'glittering ord', while Bartholomae has the 'glowing metal' of the dgment-day. The figure would not be unusual, as is at-ted by the traditional fiery sword of the Angel guarding gate of Eden. A wound burns enough, and brings on ficient fever to suggest the figure of a molten metal test.

19 May not the ADVAN of 44.3 be the 'Milky Way'? would follow quite naturally after sun and stars, and id the taking of the usually accusative form XVENG as a itive for this particular place (B), whereas it is in appos-n with other accusative forms. In this case the plural ns' would be the sunny days, while the singular 'star' de-es the starry sphere. Thus we preserve the grammatical tions intact.

20 May not the two 'swift ones' 'yoked to the clouds and winds' of 44.4 be thunder and lightning?

21 A misplacement seems to have occurred in 46. Stanza 16 interrupts the connection of 15 with 17, while it continues and closes 14, carrying out the invitation to heaven there given. Then stanza 15 begins a new subject, carried out in stanza 17. Thus is restored logical order.

VI. Why Different Kinds of Type have been Employed.

If the choice of kinds of type employed in this book should fail to commend itself to the reader, he may rest assured that while it may be the result of poor judgment, it certainly is not the result of lack of anxious fore-thought. An effort was made to increase the clearness of the several parts composing this book by using such a face of type as seemed best to fit that particular section.

For instance, the Longer and Shorter Documents are distinguished by size of type. The Outlines of the several hymns are arranged so as to occupy one page each, in order to make more obvious their individual significance. The very difficult text was set in type large enough to remove all unnecessary obstacles. The more academical higher criticism was set in Old Style, while the more practical Concordance was set in clearer Roman. It is hoped that the result of so much effort and fore-thought may justify the time and expense lavished upon it.

In spite of all this, none feels the existing defects more keenly than the present writer; he has done his best, however, under the present circumstances.

VII. Various Details about the Translation.

An effort has been made to reproduce the text with scrupulous exactitude from GELDNER; and whatever deviations therefrom may be discovered are unintentional. It was this consideration which caused the failure to divide each line according to the cæsura. But any reader who may desire to read the lines according to the metre can easily do so by following this scheme of the number of the syllables in each part of each line of the stanza of each hymn.

Table of Gathic Versification.

28-34 has stanzas of three lines of 7 plus 9 or 8 syllables.
43-46 has stanzas of five lines of 4 plus 7 syllables.
47-50 (except **48**.5,6), four lines of 4 plus 7 syllables.
51 has stanzas of three lines of 7 plus 7 syllables.
53 has stanzas of 4 lines, 2 of 7 plus 5; 2 of 7 plus 7 plus 5

The desire to make the text as living and as attractive as possible has led to a cautiously sparing punctuation thereof in accordance with the present translation thereof. This was perhaps an error of judgment for which the writer would atone by cautioning the reader who desires (as he should) to make his own independent version, **to disregard the present punctuation entirely.** Every independent version implies its own punctuation.

The writer's unremitting labors on this book have undermined his health to such an extent that it has been found imperative to postpone the issuance of the VOCABULARY, GRAMMAR and CONCORDANCE OR SUBJECT-INDEX until the accumulation of evidence of sufficient popular appreciation to justify the further sacrifices entailed thereby. A subscription blank for this purpose will be found near the title-page.

Ahunavaiti Gatha

YASNA 28

28. 1

Ahyā yāsā nemaṇhā ustānazastō rafedrahyā
manyêus mazdā pourvīm speñtahyā ashā vīspêñg shyaothanā
vaṇhêus xratūm manaṇhō yā xshnevīshā gêuscā urvānem,

28. 2

yê vāe mazdā ahurā pairī-jasāi vohū manaṇhā
maibyō dāvōi ahvāe astvatascā hyatcā manaṇhō
āyaptā ashāt hacā yāis rapañtō daidīt hvāthrē,

HYMN 28

Self-consecration *of* Priest *and* Congregation

I. Self-consecration of the Priest Zarathushtra.

XXVIII.—4

o the utmost of my ability, will I teach men to seek Asha (justice)! (And this will I do) 12

XXVIII.—1

With outstretched hands; and by reverent prayer for support, O Mazdâh, (mindful) 1
will entreat, as the first (blessing) of the Spenta Mainyu (bountiful mentality)—that all (my) actions, (may be performed) with (the aid of) Asha (justice), 2
That I may receive) the understanding of Vohu Manah (good disposition), and that I may thus satisfy the Soul of the Bovine (creation), 3

XXVIII.—2

And this do I) who entreat You, O Ahura Mazdâh, (lord mindful) through Vohu Manah (good disposition), 4
o grant me both lives, that of the body and of the mind, 5
With the felicity with which Mazdâh, through Asha, supports (those to whom) Mazdâh (mindful) gives the two-lives for their comfort; 6

28. 3

yê vā*e* ashā ufyānī manascā vohū apaourvīm 7

mazd*a*mcā ahur*e*m yaēibyō xshathr*e*mcā a*g*zaonvamn*e*m 8

var*e*daitī ārmaitis ā-mōi raf*e*drāi zavêñg jasatā, 9

28. 4

yê urvān*e*m mêñ gairē vohū dadē hathrā mana*n*hā 10

ashīscā *sh*yaothanan*a*m vīdus mazdā*e* ahurahyā 11

yava*t* isāi tavācā ava*t* xsāi aēshē ashahyā! 12

28. 5

ashā ka*t* thwā dar*e*sānī manascā vohū vaēd*e*mnō 13

gātūmcā ahurāi *se*vīshtāi *se*raosh*e*m mazdāi 14

anā m*a*thrā mazisht*e*m vāurōimaidī xrafstrā hizvā. 15

XXVIII.—3

nd this do I) who will sing hymns to You O Ahura Mazdâh,
hrough Asha (justice) and Vohu Manah (good disposition),
s never before; 7
d (I will) also (sing hymns to) those (faithful believers) for
vhom Armaiti prospers the never decreasing realm-of-
Xshathra; 8
ther, (O you divinities, come) to my support; come to my
all! 9

XXVIII.—4

nd this do I) who with Vohu Manah (good disposition) am
nindful to watch over the Soul of the Bovine (creation), 10
d who knows (with what) compensations are rewarded the
leeds of (the kind inspired by) Ahura Mazdâh. 11
the utmost of my ability, will I teach men to seek Asha
(justice)! 12

II. Prayer of the Congregation for Help and Mercy.

XXVIII.—5

Asha (justice)! When shall I through thee behold Vohu Manah
(good disposition) as an Expert-knower, discovering-or-attain-
ng, (among the Magian tribe) 13
e throne, and (the tribe-men's) Sraosha-(obedience) for (the
prospering of the cause of) the most powerful (mindful)-
Mazdâh Ahura-(lord)? 14
th this mystic word (of promise B) I will cause those savages
o choose (the cause of) the greatest Mazdâh Ahura-(mindful
ord). 15

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28. 6

vohū gaidī manan*h*ā dāidī ashā-dā*e* dare*g*āyū 16

*e*reshvāis tū ux*d*āis mazdā zarathushtrāi aojōñghva*t* rafenō 17

ahmaibyācā ahurā yā daibishvatō dvaēshā*e* taurvayāmā. 18

28. 7

dāidī ashā t*a*m ashīm van*h*ēus āyaptā manan*h*ō 19

dāidī tū ārmaitē vīshtāspāi īshem maibyācā 20

dāestū mazdā xshayācā yā vē m*a*thrā *s*revīm ārādā*e*! 21

28. 8

vahisht*e*m thwā vahishtā yēm ashā vahishtā hazaoshem 22

ahur*e*m yāsā vāunus narōi ferashaoshtrāi maibyācā 23

yaēibyascā ī*t* rāen*h*an*h*ōi vīspāi yavē van*h*ēus manan*h*ō 24

28. 9

anāis vā*e* nōi*t* ahurā mazdā ashemcā yānāis zaranaēmā 25

manascā hya*t* vahisht*e*m yōi vē yōithemā dase*m*ē stūt*a*m 26

yūzēm zevīshtyāen*h*ō īshō xshathremcā sava*n*h*a*m. 27

XXVIII.—6

Mazdâh Ahura-(mindful lord), come with long life of Asha (justice) gifts, with Vohu Manah (good disposition), 16
ith just utterances, and give (these) to Zarathushtra as the means-of a vigorous support. 17
hen, give these) to us, that we (thereby) may overcome the hostilities of the enemy. 18

XXVIII.—7

ant, O Asha (justice), this compensation: namely, the felicities of Vohu Manah (good disposition); 19
ant, O Armaiti (love), the wish of Vishtaspa and of myself; 20
Thou greatest Ruler, grant a (ready) hearing unto him-who-prepares with the Word. 21

XXVIII.—8

r the best do I entreat the Lord Ahura, like willed with thee, the best Manah-disposition, 22
d with the best Asha's-justice, supplicating Asha (justice) for (1) the hero Frashaoshtra, and (2) me, 23
d (3) for whomsoever thou wouldst grant Asha-(justice) for ll the age of Vohu Manah (good disposition.) 24

XXVIII.—9

e would not vex You by those supplications, O Ahura Mazdâh (mindful lord), (nor would we vex) the best Manah-(good lisposition), 26
ause of these (expected) benefactions; rather would we haste o offer praise 25
o) You, who are the best prosperer of human wishes for profit, here below and in) the Xshathra-realm (to come). 27

28. 10

at yeñg ashāatcā vōistā vanhêuscā dāthêñg mananhō 2
erethwêñg mazdā ahurā aēibyō perenā āpanāis kāmem 2
at vê xshmaibyā asūnā vaēdā hvaraithyā vaiñtyā sravāe.3

28. 11

yê āis ashem nipāenhē manascā vohū yavaētāitē 3
tvêm mazdā ahurā frō-mā sīshā thwahmāt vaocanhē 3
manyêus hacā thwā êeāenhā yāis ā anhus pouruyō bavat. 3

XXVIII.—10

Ahura Mazdâh (lord mindful), crown with attainments the
esire of such clever (persons) 29
thou knowest, through Asha (justice) to be both (1) worthy
nd (2) of Vohu Manah (good disposition) 28
nd this I pray because) I know that supplicatory words reach
Tou, and are effective. 30

III. Zarathushtra's Prayer for Efficiency.[1]

XXVIII.—11

vho am to protect (the worship of) Asha-(justice) and Vohu
Manah (good disposition) for ever, 31
beg) thee, Mazdâh Ahura (mindful lord) to reveal to me (the
ruth), so that I may (be able) to proclaim 32
nat is the development of the (present) first (dispensation of)
ife out of thy Mainyu (mentality) (as if it was being uttered)
hrough thy mouth. 33

YASNA 29

29. 1

Xshmaibyā gêus urvā gerezdā: 'kahmāi mā thwarōzdūm
kê-mā tasha*t*? 34

ā-mā aēshemō hazascā remō āhishāyā derescā teviscā, 35

nōi*t* mōi vāstā xshma*t* anyō athā mōi *sas*tā vohū vāstryā!' 36

29. 2

adā tashā gêus peresa*t* ashem: 'kathā tōi gavōi ratus, 37

hya*t* hīm dātā xshayañtō hadā vāstrā gaodāyō thwaxshō 38

kêm hōi ushtā ahurem yê dregvōdebīs aēshemem vādāyōi*t*?' 39

29. 3

ahmāi ashā nōī*t* sarejā advaēshō gavōi paitī-mrāva*t*: 40

'avaēsha*m* nōi*t* vīduyē yā shavaitē ādrêñg ereshvāenhō 41

hāta*m* hvō aojishtō yahmāi zavêñg jimā keredushā.' 42

HYMN 29

The Exterior Call *of* Zarathushtra

I. The Bovine Creation Demands Protection.

XXIX.—1

soul of the Bovine (creation) complained to You:
or whose benefit did You fashion me? Who shaped me? 34
y (rages) against me; violence and cruelty, maltreatment and
ughness oppress me; 35
ve no herdsman except You: therefore (it is) You (I beg) to
ocure me good pasture. 36

XXIX.—2

n the Shaper of the Bovine (creation) asked Asha (justice),
What was thy idea about a judge for the Bovine?" 37
l You make an energetic herdsman along with the pasture,
hen You made the Bovine (creation)?" 38
whom have You decided as her lord, who may repel the fury
f the attack) by the Drujists?" 39

XXIX.—3

zdâh (mindful) who was) with Asha (justice), answered to
e Shaper of the Bovine creation), For the Bovine do I not
ow of a helper who would not be liable to do harm. 40
e (savages) yonder do not comprehend how just (men
uld) treat their dependents." 41
(if there is no human helper), to whomsoever of living beings
come as help, he is the strongest of living beings. 42

29.4

mazdāe *sahvārê* mairishtō yā-zī vāverezōi pairī-cithīt
daēvāiscā mas*h*yāiscā yācā vareshaitē aipī-cithīt
hvō vīcirō ahurō athā-nê a*nh*at yathā hvō vasat.

29. 5

at vā ustānāis ahvā zastāis frīnemnā ahurāi ā
mê urvā gêuscā azyāe hyat mazdam dvaidī ferasābyō
nōit erezejyōi frajyāitis, nōit fshuyeñtē dregvasū pairī.

29. 6

at ê vaocat ahurō mazdāe vīdvāe vafūs vyānayā
nōit aēvā ahū vistō naēdā ratus ashātcīt hacā
at zī thwā fshuyañtaēcā vāstryāicā thwōreshtā tatashā.

29. 7

têm āzūtōis ahurō mathrem tashat ashā hazaoshō
mazdāe gavōi xshvīdemcā hvō urushaēibyō speñtō sāsnayā
'kastē vohū mananhā yê-ī dāyāt êeāvā maretaēibyō?'

XXIX.—4

sha (justice) interrupts.) Mazdâh (mindful) is the (being)
nost retentive of the plans, which have been performed by
Daevas, (gods) and men in the past; 43
d also of the plans which shall be performed in the future. 44
nd as to the present it is) he Ahura (Lord) who makes the de-
isions; (it is) whatever he wills, (that) will happen to us. 45

XXIX.—5

f that is so," said the Shaper of the Bovine creation, "then
hall both) my soul and that of the calving cow, urge Mazdâh
mindful) with questions, 47
d placate him with outstretched hands, (praying that) 46
destruction may affect the just-living farmer (who dwells)
mong the Drujists." 48

XXIX.—6

answer to which) Ahura Mazdâh (Lord mindful) who knows
he decrees which (make) for wisdom, himself spoke: 49
n as much as) neither overlord, nor rightly appointed judge
xists for thee, 50
erefore I, who am the Fashioner, shaped thee for the farmer
nd pasturer." 51

XXIX.—7

s decree, which provided fat (pastoral) food for the cattle,
and destined) the (cattle) milk-food for the hungry (farmer
nd pasturer), 52
as uttered by) Ahura Mazdâh (lord mindful) in agreement
ith Asha (justice), through his bountiful teaching. 53
ut the Bovine pair were at a loss for some one to enforce this
ecree on earth, so they asked,) "What (man) hast thou O
ohu Manah (good disposition) who could tend us both among
ien?" 54

II. The Call of Zarathushtra as Teacher and Protector.

XXIX.—8

(Vohu Manah (good disposition) answered): "The only pers
known unto me here who has hearkened to our teaching
Is Zarathushtra Spitama; he is desirous of proclaiming t
(divine) thought,
For Mazdâh (mindful) and Asha (justice); so we will endow h
words with (attractive) sweetness."

XXIX.—9

Thereupon the soul of the Bovine (creation) lamented:
"(Woe is me that it is I) who must for a Preparer (for r
needs)
Put up with the impotent speech of an impotent man!
(I) who wished for myself a self depending (divine) ruler;
In what age shall he who may give me energetic help arise?"

XXIX.—10

(Zarathushtra speaks:) ("I beg) You, O Ahura (lord), and As
(justice) that You will give to these-two, (the soul of t
Bovine creation and the calving cow)
Such vigor and ruling power as gives peace of dwelling throu
Vohu Manah's (good disposition's) assistance.
As to me, O Mazdâh, (mindful), I have (in this my call to ser
thee) recognized thee as the original provider of supplies."

XXIX.—11

Where (else, except with thee, O Mazdâh) (mindful) is As
(justice) and Vohu Manah (good disposition) and Xshath
(political power)?
So, O mortals, receive me among you that I may impart to y
instruction for the great Magian cause.
Grant us help, now O Ahura Mazdâh (mindful lord)! (For)
intend to be) of service to such divinities as You.

29. 8

mōi idā vistō *yê*-nê aēvō sāsnāe gūshatā 55

thushtrō spitāmō; hvō nê mazdā vashtī ashāicā 56

kerethrā srāvaye*ngh*ē hya*t* hōi hudemêm dyāi
xe*d*rahyā. 57

29. 9

gêus urvā raostā: '*yê* anaēshem xsha*n*mênē rādem 58

m ne*r*es asūrahyā *yêm* ā vase*m*ī īshā xshathrīm! 59

ā yavā hvō a*n*ha*t* *yê* hōi dada*t* zastava*t* avō?' 60

29. 10

êm aēibyō ahurā aogō dātā ashā xshathremcā 61

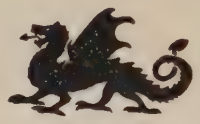
vohū mana*n*hā yā husheitīs rāma*m*cā dā*t* 62

ncī*t* ahyā mazdā thwam mê*ngh*ī paourvīm vaēdem! 63

ā ashem vohucā manō xshathremcā? a*t* mā mashā 64

m mazdā frāxshnenē mazōi magāi ā paitī-zānatā 65

rā nū-nāe avarê êhmā rātōis yūshmāvata*m*.' 66



YASNA 30

30. 1

At tā vaxshyā isheñtō yā mazdāthā hyatcīt vīdushē

staotācā ahurāi yesnyācā vanhêus mananhō

humazdrā ashā yecā yā raocêbīs daresatā urvāzā.

30. 2

sraotā gêushāis vahishtā avaēnatā sūcā mananhā

āvarenāe vīcithahyā narêm narem hvahyāi tanuyē

parā mazê yāenhō ahmāi nê sazdyāi baodañtō paitī!

30. 3

at tā mainyū pouruyē yā yêmā hvafenā asrvātem

manahicā vacahicā shyaothanōi hī vahyō akemcā

āescā hudāenhō eres vīshyātā nōit duzdāenhō.

HYMN 30

The Proclamation *of* Dualism, Teaching *the* Necessity *of* Taking Sides

Exhortation to the Faithful to Open their Ears to the Mystery.

XXX.—1.

t thus, O (souls) desirous (of hearing), I will utter (1) those things worthy to be remembered by the Expert-knower 67

) The praises for Ahura (lord), and (3) hymns (worthy) of Vohu Manah (good disposition), 68

d things well remembered with the aid of Asha (justice), and the propitious (omens) beheld through the lights (of the stars, or of the altar-flames). 69

XXX.—2

sten with your ears to the best (information); behold with (your) sight, and with (your) mind; 70

an by man, each for his own person, distinguishing between both confessions, 71

fore this great crisis. Consider again! 72

Revelation of the Doctrinal Root of the Division of the Parties

XXX.—3

the beginning both-these Mentalities became conscious of each other, 73

e one being a Mentality better in thought, and word, and deed, than the (other Mentality who is) bad. 74

w let the just (man) discriminate between these two, and choose the benevolent one, not the bad one. 75

30. 4

atcā hyat tā hêm mainyū jasaētem paourvīm dazdē

gaēmcā ajyāitīmcā yathācā anhat apêmem anhus

acishtō dregvatam at ashāunē vahishtem manō.

30. 5

ayāe manivāe varatā yê dregvāe acishtā verezyō

ashem mainyus spênishtō yê xraozdishtêñg asênō vastē

yaēcā xshnaoshen ahurem haithyāis shyaothanāis frao
mazdam.

30. 6

ayāe nōit eres vīshyātā daēvācinā hyat īs ā-debaomā

peresmanêñg upā-jasat hyat verenātā acishtem manō;

at aēshemem hêñdvāreñtā yā banayen ahūm maretānō.

30. 7

ahmāicā xshathrā jasat mananhā vohū ashācā

at kehrpêm utayūitīs dadāt ārmaitis anmā

aēsham tōi ā anhat yathā ayanhā ādānāis pouruyō.

XXX.—4

: when the twin-Mentalities came together, they produced 76
e first life, and lifelessness, and (settled) (on the state of) the
ast condition of existence, 77
e worst for the Drujists, but for the Ashaists the best mind. 78

XXX.—5

: Drujist chose between these twin-Mentalities, the one who
erpetrated the worst (deeds), 79
: he (1) who (was inspired) by the most Bountiful Mentality
hat is clothed upon by the most adamantine stone-quarried
eavens as a garment, 80
d he (2) who cheerfuly satisfied Ahura Mazdâh (lord mindful)
ith sincere deeds, chose Asha (justice.) 81

XXX.—6

e Daevaists did not discriminate accurately between these two,
ecause 82
t as they were deliberating, (there) came upon them a delusion
o that they should choose the Worst Mind, 83
that, all together, they rushed-over to Aeshma (fury) through
hich they afflict the life of man with disease. 84

XXX.—7

d to this (man now sick) came (Mazdâh Ahura) (mindful
ord) with the Xshathra (power) realm, with Vohu Manah
good disposition) and with Asha (justice), 85
l Armaiti (love) endowed the (sick) body (of man) (with)
rmness and endurance 86
that he may become the first of those (surviving) (the tests
f passing) through the metal(lic trials) and through Adânas
the retributions). 87

XXX.—8

l thereupon, when the punishments of those malefactors shall
ccur, 88

30. 8

a*t*cā yadā aēsha*m* kaēnā jamaitī aēna*n*ha*m* 8
a*t* mazdā taibyō xshathre*m* vohū mana*n*hā vōivīdāitī 8
aēibyō sastē ahurā yōi ashāi dade*n* zastayō druje*m*. 9

30. 9

a*t*cā tōi vaēm *h*yāmā yōi īm ferashêm kere*n*āun ahūm 9
mazdå*e*scå ahurā*en*hō ā-mōyastrā baranā ashācā 9
hya*t* hathrā manā*e* bava*t* yathrā cistis a*n*ha*t* maēthā. 9

30. 10

adā-zī avā drūjō avō bavaitī skeñdō spayathrahyā 9
a*t* asishtā yaojañtē ā-hushitōis va*n*hêus mana*n*hō 9
mazdā*e* asha*h*yācā yōi zazeñtī va*n*hāu sravahī. 9

30. 11

hya*t* tā urvātā sashathā yā mazdā*e* dadā*t* mas*h*yā*en*hō 9
*h*vīticā ênei*t*ī hya*t*cā dare*g*êm dre*g*vōde*b*yō rashō 9
savacā ashavabyō a*t* aipī tāis a*n*haitī ushtā. 9

en, (the saved man) shall obtain for thee, O Mazdâh (mind-
ul), with the help of Vohu Manah (good disposition), the
Kshathra (power) realm. 89
ich will be the fulfillment (of the world's destiny,) and this
vill be obtained by those, who shall deliver the Druj, into-the-
wo-hands of Asha (justice) 90

III. Zarathushtra Hopes for Universal Conversion by Choice between Eternal Bliss and Woe.

XXX.—9

d may we be those who shall make life progressive (M) or
urposeful (B)! 91
emble together, along with Asha (justice), O Ahuras Mazdâh
lords mindfuls) and come hither 92
that here where our thoughts formerly developed (separately),
ney may now mature together, (fuse, or culminate) and become
visdom. 93

XXX.—10

en shall the success of the Druj break down, 94
d all those who shall be attaining a good renown 96
ll obtain their reward, meeting at the good dwelling of Vohu
Manah, (good disposition), Mazdâh, (mindful), and Asha,
justice). 95

XXX.—11

en, O you Mortals, you have familiarized yourselves with these
ommandments of Mazdâh (mindful) (about the twin Men-
alities), (which mean) 97
sperity as opposed to adversity, and the length of the suffering
f the Drujists, as contrasted with the useful progress of the
shaists; 98
hen, I repeat, you have fully realized the significance of this
ontrast, I feel quite sure none of) you all, will (hesitate or de-
y to) enter into the desired abode of praise. 99

YASNA 31

31. 1

Tā vê urvātā mareñtō agushtā vacāe sêñghāmahī 100
aēibyō yōi urvātāis drūjō ashahyā gaēthāe vīmereñcaitē 101
atcīt aēibyō vahishtā yōi zarazdāe anhen mazdāi. 102

31. 2

yezī āis nōit urvānē advāe aibī-dereshtā vahyāe 103
at vāe vīspêñg āyōi yathā ratūm ahurō vaēdā 104
mazdāe ayāe asayāe yā ashāt hacā jvāmahī. 105

31. 3

yam dāe mainyū āthrācā ashācā cōis rānōibyā xshnūtem 106
hyat urvatem cazdōñnhvadebyō tat nê mazdā vīdvanō vaocā 107
hizvā thwahyā āenhō yā jvañtō vīspêñg vāurayā. 108

HYMN 31
Prayers for Enlightenment *and* Exhortations to Partisanship.

I. Practical Introduction: Enlightenment Claimed As no more than Justice to Zarathushtra.

XXXI.—1

nding these your commands, (O Gods), let us pronounce speeches 100

heeded by those who would, by the commands of Druj, destroy he substance of Asha (justice), 101

t most acceptable to them who will trust in Mazdâh (mindful).

XXXI.—2

t since the preferable path is not always obvious 103

erefore, as (heaven) appointed arbiter and judge over both arties, 104

ll I go to you, that we may live in accordance with Asha (justice). 105

XXXI.—3

order that I may cause all men to choose aright, (I pray thee) O Ahura Mazdâh (lord mindful), with the tongue of thy mouth o tell 108

What satisfaction, taught through Asha (justice), thou wilt ive to both contending Parties, through Mentality and re; 106

What is thy command for the enlightened, that we may understand (that command). 107

XXXI.—4

nd this command is), that as far as Asha (justice) and the ther Ahuras Mazdâh (lords mindfuls) are willing to be invoked 109

rough Ashay (compensation) and Armaiti (love) and the best Manah (disposition), 110

31. 4

yadā ashem zevīm anhen mazdāescā ahurāenhō

ashicā ārmaitī vahishtā ishasā manaṇhā

maibyō xshathrem aojōñghvat yehyā veredā vanaēm drujem.

31. 5

tat mōi vīcidyāi vaocā hyat mōi ashā dātā vahyō

vīduyē vohū manaṇhā mêñcā daidyāi yehyā-mā ereshis

tācīt mazdā ahurā yā nōit vā anhat anhaitī vā.

31. 6

ahmāi anhat vahishtem yê mōi vīdvāe vaocāt haithīm

mathrem yim haurvatātō ashahyā ameretātascā

mazdāi avat xshathrem hyat hōi vohū vaxshat manaṇhā;

31. 7

yastā mañtā pouruyō raocêbīs rōithwen hvāthrā;

hvō xrathwā damis ashem; yā dārayat vahishtem manō;

tā mazdā mainyū uxshyō yê ā nūrêmcīt ahurā hāmō.

far shall I seek for myself the Xshathra (power of realm) by
ıe vigorous increase whereof, we may defeat the Druj. 111

XXXI.—5

i me, O Ahura Mazdâh (lord mindful) what is not to occur,
ıd what is to occur, 114
ɔrder that I may distinguish that, what (ever success therein)
'ou may have given me, through Asha (justice) was the better
ıing, 112
2) order that I may understand it through Vohu Manah (good
isposition) and (3) may ponder-over this (so that by under-
tanding it fully) I may gather therefrom a reward. 113

II. First Call for Enlightenment, and Answer from Within.

1. Call.

XXXI.—6

ıis is the best reward of life: namely), that Xshathra (realm)
hich (the man who receives it) may for his (own concurrent
dvantage) increase for Mazdâh (the mindful one), through
'ohu Manah (good disposition); 117
y this best (reward) be granted to him who after having dis-
ɔvered for himself, (the right solution to these following
ɔroblems that distress me), will tell me sincerely 115
Asha (justice) 's mystic word (which is the secret) of Haur-
ıtat (health) and Ameretat (immortality). 116

XXXI.—7

Whether Mazdâh (mindful) was the first one to fill the glories
ɔf heaven) with lights (of stars or flames), 118
Whether Mazdâh (mindful) through understanding created
sha (justice), and (4) whether Asha (justice) will maintain
e best activity of Vohu Manah (good disposition), 119
Whether Mazdâh (mindful) shall cause these (Asha and
ohu Manah) to prosper through the (Holy) Mentality, which
ever the same until the present time. 120

31. 8

a*t* thwā mêñghī pourvīm mazdā yezīm stōi mana*n*hā 121

va*n*hêus patarêm mana*n*hō hya*t* thwā hêm cashmain hêñgraben 122

haithīm ashāhyā da*m*īm a*n*hêus ahure*m* *sh*yaothanaēshū 123

31. 9

thwōi as ārmaitīs thwê ā gêus tashā as xratūs 124

manyêus mazdā ahurā hya*t* a*h*yāi dadāe patha*m* 125

vāstrya*t* vā āitē ye vā nōi*t* a*n*ha*t* vāstryō 126

31. 10

a*t* hī ayāe fravaretā vāstrīm a*h*yāi fshuyañte*m* 127

ahure*m* ashavane*m* va*n*hêus fshêñghīm mana*n*hō 128

nōi*t* mazdā avāstryō dava*s*cinā humeretōis baxshtā. 129

2. Answer.

XXXI.—8

ereupon, when Zarathushtra with his (own) eye (by looking t nature) and through (his) mind by puzzling out its signifi- ance, comprehended Mazdâh (mindful) and Manah (disposi- ion), 122

en Zarathushtra understood that Mazdâh (mindful) was (1) oth the first and youngest of creation (2) and the father of Vohu Manah (good disposition); 121

The genuine creator of Asha (justice) and (4) the (ruling) ord in the deeds of life; 123

XXXI.—9

That, O Mazdâh Ahura (mindful lord), to thee belongs both Armaiti and the Shaper of the Bovine (creation) which was art of) the understanding of the (holy) Mentality. 124

That when for (the cow) thou didst ordain a path (of free- om of will, following which) 125

e might repudiate the herdsman, and go to abide with the omad 126

XXXI.—10

en she chose for herself from among the two (possible) ords, (the herdsman or nomad) the herdsman who would ollow her, 127

amely), the Ashaist, (who feels-that-it-is-his-mission-to-see-to- -that-all-things-that-belong to Vohu Manah (good-disposition) rosper, and who-in-return-is-prospered-by-him, 128

hereas) the nomad shall not get a share of Vohu Manah (good isposition)'s favorable-report (at the judgment, as in the erse 14) even though he should urge for it (so long as he ill not herd cattle). 129

31. 11

hya*t* nê mazdā paourvīm gaēthāescā tashō daēnāescā
thwā mana*n*hā xratūscā hya*t* astvañtem dadāe ushtanem
hya*t sh*yaothanācā *sêñgh*ascā yathrā varenêñg vasāe dāyetē

31. 12

athrā vācem baraitī mithahvacāe vā *e*resvacāe vā
vīdvāe vā *e*vīdvāe vā ahyā zeredācā mana*n*hācā
ānus-haxs ārmaitīs mainyū peresāitē yathrā maēthā.

31. 13

yā frasā āvīs*h*yā yā vā mazdā peresāitē tayā
yê vā kasêus aēna*n*hō ā mazishtam ayamaitē būjem
tā cashmêñg thwisrā hārō aibī ashā aibī vaēnahī vīspā.

31. 14

tā-thwā peresā ahurā yā-zī āitī jêñghaticā
yāe ishudō dadeñtē dāthrana*m* hacā ashāunō
yāescā mazdā dregvōdebyō yathā tāe a*n*hen hêñkeretā hya

XXXI.—11

That at first thou, O Mazdâh (mindful) with thy mind and
derstanding, 130
Thou didst shape substance and spirits, and (b) didst establish
dy and life, 131
(c) deeds and doctrines whereby men who exercised their
culties of choice might develop convictions. 132

III. Second Call for Enlightenment.

1. Introduction.

XXXI.—12

idst such sublime issues) vulgar men who speak either falsely
justly, the Expert-knower or the ignorant. 133
n (according to the fancy of his heart and mind, dares to
ise his (impudent) voice 134
re Armaiti (love) counsels sucessively with the spirits who
t are wavering. 135

XXXI.—13

Mazdâh (mindful), thou with Asha (justice), keepest a watch,
th thy watchful gleaming eyes, 138
Over all these (men who ask) questions openly or furtively;
d 136
(Over all officials who) inflict the greatest penance for even a
nall transgression. 137

2. The Second Call.

XXXI.—14

Ahura Mazdâh (lord mindful), I ask thee about these con-
tions, present and future— 139
mely), (1) what compensations will be given to satisfy the
ims of the Ashaist, 140
d what compensations shall be enforced) from the Drujist:—
ow shall both stand at the time of awarding the compensa-
ns? 141

31. 15

peresā avat yā mainis yê dregvāitē xshathrem hunāitī 1
dus-shyaothanāi ahurā yê nōit jyōtūm hanare vīnastī 1
vāstryehyā aēnanhō pasêus vīrāatcā adrujyañtō. 1

31. 16

peresā avat yathā hvō yê hudānus demanahyā xshathrem 1
shōithrahyā vā dahyêus vā ashā fradathāi asperezatā 1
thwāvas mazdā ahurā yadā hvō anhat yā-shyaothanascā. 1

31. 17

kadārêm ashavā vā dregvāe yā verenvaitē mazyō? 1
vīdvāê vīdushē mraotū mā evīdvāe aipī-dêbāvayat 1
zdī-nê mazdā ahurā vanhêus fradaxshtā mananhō! 1

31. 18

mā-cis at vê dregvatō mathrascā gūshtā sāsnāescā 1
āzī demānem vīsen vā shōithrem vā dahyūm vā ādāt 1
dushitācā marakaēcā athā īs sāzdūm snaithishā! 1

XXXI.—15

2) O Ahura (lord) I ask thee what shall be the punishments (a) of those who encourage the dominion of the Drujist, 142
b) of those who cannot make their living 143
Without violence to cattle and to men devoted to herding them. 144

XXXI.—16

3) O Mazdâh Ahura, (mindful lord) I ask thee whether the well-disposed man who may strive 145
To improve the houses, the villages, the clans and the provinces, through Asha (justice) 146
Whether (a) he may (at all) become a being like unto Thee; (b) if so, when shall he arise (unto this likeness) and (c) what (deeds) he shall do (to become such). 147

XXXI.—17

4) (Tell me O lord), which is the more important object of choice—that of the Ashaist or that of the Drujist? 148
Do thou who art the Expert-knower inform me who would become one, and do not permit the ignorant man to continue deluding (such as me who would like to learn) 149
O Ahura Mazdâh, be Thou to us an instructor of Vohu Manah (good disposition)! 150

V. The Partisan Close: Choose Sides, Take Zarathushtra's Word

XXXI.—18

Therefore O well disposed believer, hearken not to the mystic-words or teachings of any of the Drujists, 151
For these would reduce house, village, clan or province, to misfortune or death; 152
Therefore, rather oppose them with the weapon! 153

31.19

gūshtā yê mañtā ashem ahūmbis vīdvāe ahurā 15

erezuxdāi vacaṇham xshayamnō hizvō vasō 15

thwā āthrā suxrā mazdā vaṇhāu vīdātā ranayāe. 15

31.20

yê āyat ashavanem divamnem hōi aparem xshyō 15

daregêm āyū temaṇhō dushvarethêm avaētās vacō 15

têm vā ahūm dregvañtō shyaothanāis hvāis daēnā naēshat! 1

31.21

mazdāe dadāt ahurō haurvatō ameretātascā 16

būrōis ā ashahyācā hvāpaithyāt xshathrahyā sarō 16

vaṇhêus vazdvarê manaṇhō yê hōi mainyū shyaothanāis urvathō. 16

31.22

cithrā ī hudāenhē yathanā vaēdemnāi manaṇhā 16

vohū hvō xshathrā ashem vacaṇhā shyaothanācā haptī 16

hvō tōi mazdā ahurā vāzishtō aṇhaitī astis. 16

XXXI.—19

ut hearken to him who thought out Asha, (justice); that is, Zarathushtra who is the life healing Expert-knower; 154

Him who is able to vindicate his tongue's speeches at will, (at the Latter Day) 155

When) O Ahura Mazdâh, (lord-mindful), with thy red (fire) the good (compensations) of the two contending parties are to be distributed; (with thy red fire, produced by the two good rubbing sticks). 156

XXXI.—20

estruction, lasting darkness, bad food, and imprecations 158

hall at the (Latter Day) be kept away from whomsoever identifies himself with the Ashaists, 157

Beware) O Drujists: (it is to) that sort of existence that your (evil) spirit may lead you! 159

XXXI.—21

rom the resources of his innate glory, Ahura Mazdâh (lord mindful) shall grant sustained communion 160

nd fulness of Haurvatat, (health) and Ameretat, (immortality, and of Asha, (justice) and of Xshathra, (power) and Vohu Manah (good disposition) 161

o whomsoever is a friend (to Ahura Mazdâh, (lord mindful) in mind and deeds. 162

XXXI.—22

he man who is well-disposed, (understands) this as clearly as does Mazdâh (mindful) who knows with the (divine) Manah, (disposition). 163

t is this well-disposed man) who holds Asha (justice) in union with the good Xshathra (political power), through his speech and deeds. 164

t is this well-disposed man) who is the most prospering companion to thee, O Ahura Mazdâh (lord mindful.) 165

YASNA 32

32. 1

A*h*yācā *hv*aētus yāsa*t* ahyā ver*e*zê*n*em ma*t* airyamnā
ahyā daēvā mahmī manōi ahurahyā urvāze*m*ā mazdā*e*
thwōi dūtā*en*hō ā*en*hāmā tê*ñ*g dārayō yōi vā*e* daibishe*ñ*tī

32. 2

aēibyō mazdā*e* ahurō sā*re*mnō vohū mana*n*hā
xshathrā*t* hacā paitī-mrao*t* ashā hus-haxā *hv*ênvātā:
'spe*ñt*a*m* vê ārmaitīm va*n*uhīm va*re*maidī hā-nê a*n*ha*t*.'

32. 3

a*t* yūs daēvā vīspā*en*hō akā*t* mana*n*hō stā cithre*m*
yascā vā*e* mas yazaitē drūjascā pairimatōiscā
*sh*yaoma*m* aipī daibitānā yāis asrūdūm būmyā*e* haptaithē

HYMN 32

At a Parley, Vituperation *of the* Rival Prophet Grehma.

I. Public Self-consecration, and its Acceptance.

XXXII.—1

(All three classes) : The kinsman-lord, the worker and the priestly peer shall, O Daeva, (in spite of You) 166

Pray for the joys of Ahura Mazdâh (lord mindful) according to my conceptions, (says Zoroaster). 167

(The three classes answer:) May we be thy messengers, to repel those who hostilely decive You (O divine beings). 168

XXXII.—2

To them replied Ahura Mazdâh, (lord mindful), who is in communion with Vohu Manah (good disposition,) 169

By Xshathra, (power), with the gloriously sunny, well-befriending Asha, (justice), 170

We have accepted (this) your holy, good, submissive confession (which we name Armaiti) ; she shall be Ours." 171

II. Zarathushtra Vituperates his Rival Grehma to the Daevas.

XXXII.—3

(Zarathushtra to the Daevas) : But you O Daevas are all as a seed (descended from) the Bad Mind, 172

And whatever mortal man will dare to reverence you, he shall be considered as belonging to the Druj (party), for he is proud, (the opposite of Armaiti (love,) ; 173

For you have become notorious, event to the seventh (region) of the earth, as being long since preceded by (the evil reputation of) your deeds. 174

32. 4

yā*t* yūstā framīmathā yā ma*sh*yā acishtā dañtō 175
vaxshe*ñ*tē daēvō-zushtā va*n*hêus sīzdyamnā mana*n*hō 176
mazdā*e* ahurahyā xratêus nasyañtō ashāa*t*cā; 177

32. 5

tā de*b*enaotā mashīm hujyātōis ame*r*etātasc*a* 178
hya*t* vā*e* akā mana*n*hā yê*ñ*g daēvê*ñ*g akasc*a* mainyus 179
akā *sh*yaothane*m* vaca*n*hā yā fracinas dregvañtem xshayō. 180

32. 6

pourū-aēnā*e* ênāxshtā yāis srāvahyeitī yezī tāis athā 181
hātā-marānē ahurā vahishtā vōistā mana*n*hā 182
thwahmī vê mazdā xshathrōi ashāicā sê*ñ*ghō vīda*m*. 183

32. 7

aēsha*m* aēna*nh*a*m* naēcī*t* vīdvā*e* aojōi hādrōyā 184
yā jōyā sê*ñ*ghaitē yāis srāvī *hv*aēnā aya*n*hā 185
yaēsha*m* tū ahurā irixte*m* mazdā vaēdishtō ahī. 186

XXXII.—4

Since it is due to you that the worst behaving men are called *daeva-darlings* 175
And are excluded from Vohu Manah (good disposition's) (fellowship in the congregation) 176
Perishing away from Asha (justice) and from the understanding of Mazdâh Ahura (mindful lord); 177

XXXII.—5

Therefore, you will defraud man of good life (here) and immortality (beyond) 178
Because with evil mind and bad speech (he, Grehma, verse 12) of the evil Mentality, 179
Advises the deeds with which he causes you, who are Daevas, and the Drujist (man afore mentioned,) to perish. 180

XXXII.—6

(Grehma) has (so far) succeeded in perpetrating the many violences through which he has become notorious; 181
(But) whether he shall (continue this success, here on earth) thou alone knowest through thy Vohu Manah (good disposition) O Ahura (lord); 182
(But of this I am sure: that) in thy Xshathra (realm) O Mazdâh (mindful), Your doctrinal decision shall be given for Asha (justice). 183

XXXII.—7

The Expert-knower is not to commit any of these deeds of violence, whose (fatal) end, thou, O Ahura Mazdâh best knowest. 184
(He is not to commit any of them, even if tempted to do so) through a (well intentioned, misguided) desire for (proper) gain; 186
(For it was) such (a desire that) led (Grehma) to become notorious through his glittering sword of violence. 185

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32. 8

aēsh*a*m aēna*nh*am vīva*nh*ushō *s*rāvī yimas*c*ī*t* 187

y*ê* mas*hy*ê*ñg* cixshnushō ahmākê*ñg* gāus bagā *hv*āremnō 188

aēsh*a*mc*ī t* ā ahmī thwahmī mazdā vīcithōi aipī! 189

32. 9

dus-sastis *s*ravā*e* mōreñda*t* hvō jyātê*u*s *sê*ñghanāis xratūm 190

apō mā̊ishtīm apayañtā b*e*rexd*a*m hāitīm va*nh*ê*u*s mana*nh*ō 191

t*ā* ux*d*ā manyê*u*s mahyā mazdā ashāicā yūshmaibyā g*e*rezē. 192

32. 10

hvō mā-nā *s*ravā*e* mōreñda*t* y*ê* acishtem vaēna*nh*ē aog*e*dā 193

g*a*m ashibyā hvarecā yascā dāthê*ñg* dr*e*gvatō dadā*t* 194

yascā vāstrā vīvāpa*t* yascā vadarê vōi*z*da*t* ashāunē. 195

32. 11

taēc*ī t* mā mōreñd*e*n jyōtūm yōi dr*e*gvatō mazibīs cikōiter*e*s 196

a*n*uhīscā a*nh*vascā apayeitī raēx*e*na*nh*ō vaēd*e*m 197

yōi vahishtā*t* ashāunō mazdā rāre*sh*ya*n* mana*nh*ō. 198

32. 12

yā rāe*n*hay*e*n *s*rava*nh*ā vahishtā*t* *sh*yaothanā*t* mar*e*tānō 199

aēibyō mazdā*e* akā mrao*t* yōi g*ê*us mōreñd*e*n urvāxs-uxti jyōtūm 200

yāis ger*ê*hmā ashā*t* varatā karapā xshathr*e*mcā īshana*m* druj*e*m. 201

XXXII.—8

As is (well) known, (there was) among these (committers) of violence a certain Yima (son) of Vivahvant, 187

Who in order to satisfy our men, gave pieces of beef to be devoured. 188

I (certainly) expect to be (divided) from these (sinners) in thy discriminating-judgment, O Mazdâh (mindful)! 189

XXXII.—9

The prophet of evil, Grehma, with his pronouncements will destroy the words (which form) the understanding of life, 190

By hindering my wealth, the prized possession of Vohu Manah (good disposition). 191

With these uttered expressions (of my thought (as a complaint) I appeal to thee, O Mazdâh (mindful), through Asha (justice).

XXXII.—10

(It is Grehma) who destroys (the effect of) my words, and who (1) preaches that 193

The cattle and the sun are the worst objects to behold, and (2) who makes Drujists out of clever (believers), 194

And (3) who destroys the cultivated lands, and (4) raises the weapon against the Ashaist. 195

XXXII.—11

His followers would destroy my life. They have had many consultations with the Drujists, so as 196

(1) To deprive the (Ashaist) masters and the mistresses of the possession of their inheritance, and 197

(2) To cause the Ashaists to apostacize from the Best Mind, O Mazdâh (mindful), 198

XXXII.—12

(3) And by their speeches, to cause men to apostacize from their best deeds. 199

Mazdâh (mindful) spoke: "Bad are ye (1) who destroy the life of cattle with cries of joy, 200

And who (2) to Asha prefer Grehma, Karpa and the power favorable to the Druj." 201

32. 13

yā xshathrā *ger*ê*h*mō hīsha*sat* acishtahyā *de*mānē mana*n*hō 202
a*n*hêus maraxtārō ahyā yaēcā mazdā jīg*erezat* kāmē 203
thwahyā m*a*thrānō dūtīm yê-īs pā*t* dar*esāt* ashahyā. 204

32. 14

ahyā g*er*ê*h*mō ā-hōithōi nī kāvayascī*t* xratūs nī dada*t* 205
vare*cāe* hīcā fraidivā hya*t* vīse*n*tā dregvañtem avō 206
hya*t*cā gāus jaidyāi mraoī y*ê* dūraoshem saocaya*t* avō. 207

32. 15

anāis ā vī-n*ê*nāsā yā karapōtāescā kevītāescā 208
avāis aibī y*ê*ñg daiñtī nōi*t* jyātêus xshayamnêñg vasō 209
tōi ābyā bairyāe*n*tē va*n*hêus ā-de*m*ānē mana*n*hō. 210

32. 16

hamêm ta*t* vahishtācī*t* y*ê* ushuruyē syascī*t* dahmahyā 211
xshay*as* mazdā ahurā yehyā-mā aithīscī*t* dvaēthā 212
hya*t* aēna*n*hē dregvatō *ê*eānū is*h*y*ê*ñg a*n*hayā. 213

XXXII.—13

Through which Xshathra (power) of the above Asha (justice), Grehma will be degraded to hell, the dwelling of the Worst Mind, 202

(Where dwell) the destroyers of this life; and (then) O Mazdâh (mindful) he will complain, being moved by a desire 203

For the message of thy prophet, who (then) (however) will keep him from beholding Asha (justice). 204

XXXII.—14

Grehma (1) (plans) the subjection of this (Asha, justice); (2) long since he supports both the Kavayas and the powerful (Drujists) through his plans. 205

Which raises help unto the Drujist; 206

And (3) (he cries that) the cow is to be killed; and (4) he will burn (the Ashaist) who-repels-death from her (by being) of help to her. 207

III. Zarathushtra will Exult in Executing this Final Judgment.

XXXII.—15

But through these Ashaists, I will expel both the Karapans and Kavayites 208

Who will not permit the Ashaists to rule their lives as they wish (by the divine law of cattle herding) 209

Which (Ashaists) I pray will be borne (to heaven) the (dwelling of Vohu Manah (good disposition) by the twins (Haurvatat and Ameretat.) 210

XXXII.—16

All this is from that Best (divinity) who is teaching in the wide light (of the stars) (or of the altar-flame, (M) 211

Thou, O Mazdâh Ahura (mindful-lord), controllest whomsoever threatens me with destruction, 212

So that I may encourage the beloved (believers) by setting limits to the violence of the Druj, by (the words of) my mouth. 213

YASNA 33

33. 1

Yathāis ithā vare*sh*aitē yā dātā a*nh*ê*u*s paouruyehyā 214
ratūs *sh*yaothanā razishtā dre*g*vataēcā hya*t*cā ashāunē 215
ye*h*yācā hê*m*emyāsaitē mithahyā yācā hōi ārezvā. 216

33. 2

a*t* yê ake*m* dre*g*vāitē vaca*n*hā vā a*t* vā mana*n*hā 217
zastōibyā vā vare*sh*aitī va*n*hāu vā cōithaitē astīm 218
tōi vārāi rāde*ñ*tī ahurahyā zaoshē mazdāe. 219

33. 3

yê ashāunē vahishtō *hv*aētū vā a*t* vā verezênyō 220
airyamnā vā ahurā vīda*s* vā thwaxsha*n*hā gavōi 221
a*t* hvō ashahyā a*n*ha*t* va*n*hêuscā vāstrē mana*n*hō. 222

HYMN 33

High-priestly Prayer for Acceptance, Conversion, *and* Paradise.

(Apparently belonging to the Close of the former Hymn, on) Zarathushtra's Exultation on Executing the Final Judgment.

XXXIII.—1

In accordance with these laws of the first life 214
The judge will enact, the most just decisions for the Drujist, as well as the Ashaist, 215
And for the man who combines the false and just actions (B) (and do whatever may suit the needs of the false and the just, (M) 216

XXXIII.—2

But whoever (1) by speech, word or deed do harm to the Drujist,
Or (2) converts one to the good (i. e., either injures or converts) or (3) instructs a fellow believer, 218
They (are those who are thereby) working for the (divine) will, and for the pleasure of Ahura Mazdâh (lord mindful) in the (great work of the) preparation. 219

XXXIII.—3

Whoever, through being a gentleman-by-birth, is best (inclined) to the Ashaist, or which herd-laborer, 220
Or an expert peer, or is zealous for the cattle O Ahura (lord),
Surely he will come to be on the pasturage of Asha (justice) and Vohu Manah (good disposition). 222

33. 4

yê thwa*t* mazdā asrushtīm akemcā manō yazāi apā 223
*hv*aētêuscā tarêmaitīm ve*r*ezêna*h*yācā nazdishta*m* druje*m* 224
airyamanascā nade*n*tō gêuscā vāstrā*t* acishte*m* ma*n*tūm 225

33. 5

yastē vīspê-mazishte*m* *s*eraoshe*m* zbayā ava*n*hānē 226
apānō dare*g*ō-jyāitīm ā-xshathre*m* va*n*hêus manan*h*ō 227
ashā*t* ā *e*rezūs pathō yaēshū mazdāe ahurō shaētī 228

33. 6

yê zaotā ashā *e*rezūs hvō manyêus ā vahishtā*t* kayā 229
ahmā*t* avā manan*h*ā yā ve*r*ezyeidyāi ma*n*tā vāstryā 230
tā-tōi izyāi ahurā mazdā darshtōiscā hêm-parshtōiscā. 231

I. Prayer for Acceptation.

XXXIII.—4

I, who, by praying, would, O Ahura Mazdâh (lord mindful) conjure away (1) disobedience and badness from (what the opponents think of) thee, 223

And (2) contrariness from the gentleman, and (3) the neighborhood of the Drujist from the group of laboring men, 224

And (4) cursing from the peer, and (5) poor farmers (fodder) (M) from the pasturage of the cattle; 225

XXXIII.—5

I who will invoke Sraosha (obedience) as the greatest of all (divinities) for help (to man) 226

Having reached (1) long life, (2) the realm of Vohu Manah (good disposition) 227

And (3) the Asha (justice) straightened paths, on which Ahura Mazdâh (lord mindful) dwells; 228

XXXIII.—6

I who, as priest (coming) through Asha (justice) from the Best (Mind) desire (to walk) the just (paths) of the Bounteous Mentality 229

Going (from us) (the Ashaist's priests) towards the pastures which advisory-managers ought to work through the (Vohu) Manah (disposition). 230

(For these two objects) I wish, O Ahura Mazâh (lord mindful) to consult together (both the Best (Mind) and the Bounteous Mentality) visibly. 231

XXXIII.—7

Come hither to me O you Best (divinities); come here personally, O Mazdâh (mindful) 232

Visibly, with Asha (justice), and Vohu Manah (good disposi-

33. 7

ā-mā āidūm vahishtā ā-*hv*aithyācā mazdā dare*sh*a*t*cā 23
ashā vohū mana*n*hā yā *s*ruyē par*ê* magāunō, 23
āvis-nā*e* añtare hêñtū nema*hv*aitīs cithrā*e* rātayō. 23

33. 8

frō-mōi fravōizdūm are*th*ā tā yā vohū *sh*yavāi mana*n*hā 23
yas*n*em mazdā xshmāvatō a*t* vā ashā *s*taomyā vacā*e* 23
kātā v*ê* amere*t*ā*es*cā utayūitī haurvatā*s* draonō. 2

33. 9

a*t* tōi mazdā t*ê*m mainyūm ashaoxshayañtā*e* *s*are*d*yayā*e* 2
*hv*āthrā maēthā mayā vahishtā bare*t*ū mana*n*hā 2
ayā*e* arōi hākure*n*em yayā*e* haciñtē urv*a*nō. 2

33. 10

vīspā*e*-stōi hujītayō yā*e*-zī ā*en*harê yā*es*cā he*ñ*tī 2
yā*es*cā mazdā bavaiñtī thwahmī hīs zaoshē ābaxshōhvā 2
vohū uxshyā mana*n*hā xshathrā ashācā ushtā tanūm. 2

tion); inform me how I may be heard before (M) or outside of (B) the Magians; (and, for this purpose) 233
Let reverent services of worship be (performed) clearly and manifestly among us. 234

II. Prayer for General Conversion.

XXXIII.—8

O do Thou regard (1) the interests which I am advancing through Vohu Manah (good disposition), 235
(2) The hymn, O Mazdâh (mindful) (addressed to) one-like-You and (3) my grateful communions with Asha (justice), 236
And give me Your-twin enduring possessions of Ameretat (immortality) and Haurvatat (health). 237

XXXIII.—9

But let me O Mazdâh (mindful) bring the (holy) Mentality of these two (divine) companions who prosper (the) Ashaist (just) life 238
Unto the comfortable dwellings, with me, who have the best Manah (best disposition), 239
In thus arousing the support of these two (divinities) whose souls are accompanying each other. 240

XXXIII.—10

Distribute, O Mazdâh, from thy delight, all the pleasures of life, Which were, and are, and are yet becoming; 242
And cause my-body to grow as-I-wish, with Vohu Manah (good disposition,) Xshathra (power,) and Asha (justice.) 243

33. 11

yê *s*evishtō ahurō mazdāe*s*cā ārmaitis*c*ā 244

ashemcā frāda*t*-gaēthem manas*c*ā vohū xshathremcā 245

*s*raotā-mōi, me*r*ezdātā-mōi ādāi kahyāicī*t* paitī! 246

33. 12

us-mōi uzāreshvā ahurā ārmaitī te*v*īshīm dasvā 247

*sp*ênishtā mainyū mazdā va*n*huyā zavō ādā 248

ashā hazō *ê*mava*t* vohū mana*n*hā fese*r*atūm! 249

33. 13

rafe*d*rāi vourucashānē dōishī-mōi yā-vê abifrā 250

tā xshathrahyā ahurā yā va*n*hêus ashis mana*n*hō 251

frō *sp*eñtā ārmaitē ashā daēnā*e* fradaxshayā! 252

33. 14

a*t* rāta*m* zarathushtrō tanvascī*t* *hv*a*h*yā*e* ushtane*m* 253

dadāitī paurvatāte*m* mana*n*hascā va*n*hêus mazdāi 254

*sh*yaothanahyā ashāi yācā ux*dah*yācā *s*eraoshem xshathremcā. 255

III. Prayer for Paradise.

XXXIII.—11

(Thou) (Asha) who art the strongest Ahura of Mazdâh (lord of mindful) and Armaiti (love), 244
Prospering, as if they were earthly substance, Asha, (justice) and Vohu Manah, (good disposition) and Xshathra (power), 245
Hear me, pity me, when to every man (shall come) retribution!

XXXIII.—12

Arise up to me, O Ahura Mazdâh, (lord mindful) grant me (1) through Armaiti (love), vitality; 247
(2) Through the most bounteous Mentality, grant me strength; (3) through good Ada (retribution), 248
And through Asha (justice) (grant me) powerful might, (4) and through Vohu Manah (good disposition) (grant) compensation. 249

XXXIII.—13

In order to grant me support, O thou wide glancing (divinity,) show me (that) the incomparable (riches) 250
Of thy realm, O Ahura (lord), (are) the compensations of Vohu Manah, (good disposition); 251
O bounteous Armaiti, (love) instruct the spirits through Asha, (justice). 252

XXXIII.—14

But, O Ahura Mazdâh (lord mindful), Zarathushtra offers as an oblation his own body, 253
And the first fruits of Vohu Manah (good disposition), 254
And the Sraosha (obedience) and Xshathra (power) of his deeds and uttered words, through Asha (justice). 255

YASNA 34

34. 1

Yā *sh*yaothanā, yā vaca*n*hā, yā yasnā ame*r*etatātem 25
ashemcā taēibyō dāe*n*hā mazdā xshathremcā haurvatātō 25
aēsha*m* tōi ahurā *ê*hmā pouruta*m*āis dastē, 25

34. 2

a*t*cā ī-tōi mana*n*hā mainyuscā va*n*hus vīspā dātā 25
speñta*h*yācā ne*r*es *sh*yaothanā yehyā urvā ashā hacaitē 26
pairigaēthē xshmāvatō vahmē mazdā garōbīs stūta*m*! 26

34. 3

a*t* tōi myazde*m* ahurā ne*m*a*n*hā ashāicā dāmā 26
gaēthā*e* vīspā*e* ā-xshathrōi yā*e* vohū thraoshtā mana*n*hā 26
ārōi-zī hudāe*n*hō vīspāis mazdā xshmāvasū *s*avō! 26

HYMN 34

Congregational Prayer for Protection *and* Instruction.

I. Congregational Prayer for Protection and Instruction.

XXXIV.—1

Among the foremost (of thy worshippers) we offer to thee, O Ahura Mazdâh mindful lord, through the mind of the good Mentality, 258

XXXIV.—2

All the deeds, speeches and hymns 259

Through which (deeds, speeches and hymns) 256

Thou shalt bestow Ameretat, (immortality) Asha, (justice) Xshathra, (power) and Haurvatat, (health) 257

And we bear the praises of thy grateful people, with a bounteousness, such as would gratefully follow along the paths of Asha, (justice) 260

(Even) into the outer realms (of-the-heavenly-presence) of a (divinity) such as You, O Ahura Mazdâh (lord mindful)! 261

XXXIV.—3

But to thee, O Ahura Mazdâh (lord mindful) and to Asha, (justice) we shall with reverence offer the oblation 262

(That) you with Vohu Manah (good disposition) may cause all substantial beings which are in the Xshathra (realm) to mature (into perfection B), 263

Seeing that the perfecting of the beneficent man is at all times valuable in (the sight of) One-like-You. 264

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34. 4

a*t* tōi ātrêm ahurā aojō*n*hvañtem ashā us*ê*mahī 265

asīshtīm *ê*mavañtem stōi rapañtē cithrā-ava*n*hem 266

a*t* mazdā daibishyañtē zastāishtāis d*e*reshtā-aēna*n*hem. 267

34. 5

ka*t* vê xshathrem kā īshtīs *sh*yaothanāi mazdā yathā vā hahmī 268

ashā vohū mana*n*hā thrāyōidyāi drigūm yūshmāk*e*m 269

parê-vā*e* vīspāis parê vaox*e*mā daēvāisc*ā* xrafstrāis mas*h*yāisc*ā*. 270

34. 6

yezī athā st*ā* haithīm mazdā ashā vohū mana*n*hā 271

a*t* ta*t* mōi daxshtem dātā ahyā a*n*hêus vīspā maēthā 272

yathā vā*e* yazemnasc*ā* urvāidyā*e* stavas ayēnī paitī. 273

34. 7

kuthrā tōi aredrā mazdā yōi va*n*hêus vaēd*e*nā mana*n*hō 274

s*ê*ñghūs raēx*e*nā*e* aspêñcī*t* sādrācī*t* caxrayō ush*e*urū? 275

naēcīm têm anyêm yūshma*t* vaēdā ashā athā-nā*e* thrāzdūm! 27

XXXIV.—4

We wish O Mazdâh, (lord mindful) that thy fire, whose strength is Asha, (justice) 265

May be a promised (swift, M) powerful, clear, delightful help for supporting the land or the people; 266

But (that it may be) for the enemies a visible, suggestive and practical token of harm. 267

XXXIV.—5

Have You (enough) Xshathra (power)? Have You (enough) Wealth? O Ahura Mazdâh (lord mindful), for the deeds which I (urge) You (to do, namely), 268

With Asha, (justice) and Vohu Manah (good disposition), to protect Your poor? 269

Through (our preaching among) the daevic-enemies, savages, and and doomed-men, we will declare You to all foreigners. 270

XXXIV.—6

Since You therefore actually have the above powers, O Ahura Mazdâh (lord mindful), with Asha (justice) and Vohu Manah (good disposition), 271

Therefore grant me as token thereof, a change for better now in this life, 272

So that I may the more approach You with greater joy and adoration. 273

XXXIV.—7

(O Lord, listen to me who wish to ask thee about certain people) Are they faithful to thee, O Ahura Mazdâh, (lord mindful), who, though they know of Vohu Manah, (good dispostion), 274

Turn the difficulties of traditionally-inherited doctrine unto their own advantage, by sophistries? 275

As for me, I know none other but You, O Asha! therefore protect us. 276

34. 8

tāis zī-nā*e sh*yaothanāis byeñtē yaēshū a*s* pairī pourubyō ithyejō 277

hya*t* a*s* aojyā*e* nāidyā*enh*em thwahyā mazdā *a*stā urvātahyā 278

yōi nōi*t* ash*e*m mainyañtā aēibyō dūirē vohū a*s* manō! 279

34. 9

yōi *sp*eñt*a*m ārmaitīm thwahyā mazdā b*e*rex*da*m vīdushō 280

dus-*sh*yaothanā avazaza*t* va*nh*ê*u*s *e*vistī mana*nh*ō 281

aēibyō mas ashā syazda*t* yava*t* ahma*t* aurunā xrafstrā. 282

34. 10

ahyā va*nh*ê*u*s mana*nh*ō *sh*yaothanā vaoca*t* gereba*n* huxratus 283

*sp*eñt*a*mcā ārmaitīm d*a*mīm vīdvā*e* hith*a*m ashahyā 284

tācā vīspā ahurā thwahmī mazdā xshathrōi ā vōyathrā! 285

34. 11

a*t* tōi ubē haurvā*esc*ā *hv*areth*ā*i ā ameretatā*esc*ā 286

va*nh*ê*u*s xshathrā mana*nh*ō ashā ma*t* ārmaitis vaxsht 287

utayūitī t*e*vīshī tā*i*s ā mazdâ vīdvaēsh*a*m thwōi ahī! 288

XXXIV.—8

With such specious deeds, under which lurk danger for many, they are intimidating us; especially 277

Me, who am the weaker, for (Bendva) is strong with hate of thy commands, O Mazdâh, (mindful). 278

But those who think not of Asha, (justice) they are surely distant from Vohu Manah (good disposition)! 279

XXXIV.—9

Those evil doers who drive away bounteous Armaiti, (love) so highly prized by the Expert-knower O Mazdâh (mindful) 280

Because they have no share of Vohu Manah (good disposition) Are shunned by the man endowed by Asha, (justice) as much as the savages are shunned by us. 282

XXXIV.—10

The clever Expert-knower will say he holds (1) to the deeds of Vohu Manah, (good disposition) 283

And (2) to the bounteous creator Armaiti (love) the associate (wife?) of Asha (justice) 284

And (3) to all thy hopes (that are to be realized) in thy Xshathra (power), O Ahura Mazdâh, (lord mindful)! 285

XXXIV.—11

Thus for (that Expert-knower) both Haurvatat (health) and Ameretat (immortality) (serve) for food 286

And Armaiti ever has caused the-two enduring and vital (divinities just mentioned,) to grow through the Xsathra (power) of Vohu Manah (good disposition) and through Asha (justice); Thus, O Mazdâh (mindful), thou blessest the opponents of thy enemies! 288

XXXIV.—12

What is Thy decree? What is Thy wish? What praise, what hymn (wouldst thou have me raise to Thee?) 289

34. 12

kat tōi rāzarê? kat vashī? kat vā stūtō? kat vā yasnahyā? 289
srūidyāi mazdā frāvaocā yā vīdāyāt ashīs rāshnam 290
sīshā-nāe ashā pathō vanhêus hvaētêñg mananhō. 291

34. 13

têm advānem ahurā yêm mōi mraos vanhêus mananhō 292
daēnāe saoshyañtam yā hū-karetā ashācīt urvāxshat 293
hyat civishtā hudābyō mīzdem mazdā yehyā tū dathrem. 294

34. 14

tat zī mazdā vairīm astvaitē ushtānāi dātā 295
vanhêus shyaothanā mananhō yōi zī gêus verezênē azyāe 296
xshmākam hucistīm ahurā xratêus ashā frādō verezênā. 297

34. 15

mazdā at mōi vahishtā sravāescā shyaothanācā vaocā 298
tā-tū vohū mananhā ashācā ishudem stūtō 299
xshmākā xshathrā ahurā ferashêm vasnā haithyêm dā
ahūm! 300

In order) that we may hear it, do thou, O Ahura Mazdâh, (lord mindful), reveal what compensation thou wilt grant (as a reward) for keeping Thy observances. 290

'each us, O Asha (1) the passable paths of Vohu Manah, (good disposition) 291

XXXIV.—13

And (2) the way of Vohu Manah (good disposition, (a) of which thou toldst me, 292

b) Which is well formed by Asha, (justice) (c) on which the spirits of the Saviors progress; 293

d) Which thou, O Mazdâh (mindful) hast assigned for the clever, as one of the compensations which are at thy disposal.

II. Zarathushtra Closes with a Prayer for Congregation and Humanity.

XXXIV.—14

Which 'choice' (compensation) O Ahura Mazdâh (lord mindful) give (1) to my corporeal life 295

Through the action of Vohu Manah (good dispositions); and (2) to whomsoever belongs to-the-groups-of-those-who-labor-at-herding calving (cows); 296

For your compensations consist of) good wisdom of the understanding, which causes prosperity-for-the-caste-of-laboring-men.

XXXIV.—15

) Ahura Mazdâh, (lord mindful), with Vohu Manah (good disposition), and with Asha (justice), inform me of 298

The best teachings and deeds and speeches, and what praise of ours You claim as Your due. 299

Through Xsthathra (power) grant that, according to Your will humanity may be progressive. 300

Gatha Ushtavaiti

YASNA 43

43.1

Ushtā ahmāi, yahmāi, ushtā kahmāicīt! 301
vasê-xshayas mazdāe dāyāt ahurō 302
utayūitī tevīshīm, gat-tōi vasemī! 303
ashem deredyāi tat mōi dāe, ārmaitē, 304
rāyō ashīs vanhêus gaēm manaṇhō! 305

43.2

atcā ahmāi vīspanam vahishtem 306
hvāthrōyā nā hvāthrem daidītā. 307
thwā cīcīthwā spênishtā mainyū mazdā, 308
yā dāe ashā vanhêus māyāe mānanhō 309
vīspā ayārê daregōjyātōis urvādanhā! 310

HYMN 43

The Interior Call *of* Zarathushtra

I. Prayer for fulfilment of Human Aspirations

43.1

Success to Me, to You, and to Whosoever will! 301
May AHURA Mazdah (mindful lord) who rules at will over all things, grant 2
(That) both Enduringness and Vitality (health and immortality) may come to thee (O Believer)! Of Thee, O Lord, do I desire this! 3
As to me, grant me that I maintain my hold on Asha (justice)! And do Thou, O Armaiti (love), grant me 4
Riches, Compensations, and the life of Vohu Manah (good disposition)! 5

43.2

Yea, Vohu Manah (good disposition) will give the best of all things to this Zarathushtra; 306
According to his wish, He will give him the comfort of heaven. 7
O Mazdah (mindful), through Thy most (bounteous mentality) Spenta Mainyu reveal 8
All these blissful mysteries of Vohu Manah (good disposition) which Thou givest through Asha (justice) 9
With all the joys that are long and vital on every day! 10

43. 3

a*t* hvō va*n*hêus vahyō nā aibī-jamyā*t* 311
yê nā*e* ere*z*ūs ça*v*a*n*hō pathō çīshōi*t* 312
ahyā a*n*hêus açtvatō mana*n*haçcā, 313
haithyêñg āçtīs yêñg ā-shaētī ahurō, 314
aredrō thwāva*ç* huzêñtuse çpeñtō mazdā! 315

43. 4

a*t* thwā mêñghāi taxmemcā çpeñtem mazdā 316
hya*t* tā zaçtā yā-tū hafshī avā*e* 317
yā*e* dā*e* ashīs dregvāitē ashāunaēcā, 318
thwahyā garemā āthrō ashā-aoja*n*hō, 319
hya*t* mōi va*n*hêus hazê jima*t* mana*n*hō. 320

43. 5

çpeñtem a*t* thwā mazdā mêñghī, ahurā, 321
hya*t* thwā a*n*hêus za*t*hōi dareçem paourvīm. 322
hya*t* dā*e* skyaothanā mīzdava*n* yācā uxdā 323
akêm akāi va*n*uhīm ashīm va*n*haovē 324
thwā hunarā dāmōis urvaēçē apêmē. 325

43.3

May he (Zarathushtra) who, like Thee, O Mazdah (mindful), is faithful, well-informed, and bounteous, 315
Who would teach us the just paths of profit—namely, 12
Those of the good life (both) corporeal and mental, that lead to 13
The real worlds where dwells (the lord) AHURA; 14
May he (Zarathushtra) arrive to What-is-better-than-good! 11

43.4

In order that I may receive the power of Vohu Manah (good disposition) 320
I would, in Thee, O AHURA Mazdah (mindful lord), acknowledge heroism and bounteousness, 16
(1) Through the Hand in which thou holdest 17
The Compensation to be given to Drujist and Ashaist, 18
And (2) through the glow of thy (judgment) Fire, whose vigor is Asha (justice). 19

II. Reminiscences of Six Earlier Visionary Experiences.
VISION I. At Beginning, Mazdah plans Rewards and Punishments.

43.5

I acknowledged thee, O AHURA Mazdah (mindful lord), as the bounteous divinity when 321
(1) At the beginning, I beheld Thee at the birth of life 22
(2) When Thou didst establish (proper) Compensations for deeds and words: 23
A bad (compensation) for the bad, and a good compensation for the good; 24
(Which is to occur,) with Thy skill, at the last crisis of of creation; 25

43.6

yahmī *spe*ñtā thwā mainyū urvaēsē jasō 326
mazdā xshathrā ahmī vohū mana*n*hā 327
yehyā *sh*yaothanāis gaēthā*e* ashā frāde*n*tē 328
aēibyō ratūs *sê*ñghaitī ārmaitis 329
thwahyā xratê*u*s yêm naēcis dābayeitī. 330

43.7

*spe*ñte*m* a*t* thwā mazdā mêñghī ahurā 331
hya*t* mā vohū pairī-jasa*t* mana*n*hā 332
pe*r*esa*t*cā mā, cis ahī? kahyā ahī? 333
kathā ayārê daxshārā *f*erasayāi dīshā 334
aibī thwāhū gaēthāhū tanushicā? 335

43.8

a*t* hōi aojī zarathushtrō paourvīm: 336
haithyō dvaēshā*e* hya*t* isōyā dre*g*vāitē, 337
a*t* ashāunē rafe*n*ō *hyê*m aojōñghva*t*, 338
hya*t* ābūshtīs vasa*s*e xshathrahyā dyā 339
yava*t* ā thwā mazdā stāumī ufyācā! 340

43.6

At which crisis come Thou, O Mazdah (mindful), with Thy Spenta Mainyu (bounteous mentality), 326
With Xshathra (power), Vohu Manah (good disposition), and Asha (justice), 27
Through whose deeds are prospered the human-estates 28
For which Armaiti (love) formulates judgments 29
Of (mindful) Mazdah's understanding which no one ever deceives. 30

VISION II. Establishment of Orthodoxy.

43.7

recognized Thee, O AHURA Mazdah (mindful lord), as the bounteous (divinity), through the answer with which I was inspired 331
When, with (good disposition) Vohu Manah, (some man) came around to me, and asked, 32
Who art thou? To what divinity belongest thou? 33
With what (divine) token wilt thou appoint the Day-for-questioning 34
About thy substance and thyself?' 35

43.8

Therefore I, Zarathushtra, said to him at first: 336
I would wish to be a genuine enemy to the Drujist, 37
But a vigorous support for the Ashaist, 38
So that I may plan for the developments of the now limited Xshathra (coming kingdom) 39
(With) as-much-(zeal)-as I am now praising and lauding Thee, O Mazdah (mindful)! 40

43.9

*spe*ñ*te*m a*t* thwā mazdā mê*ñ*ghī ahurā 341
hya*t* mā vohū pairī-jasa*t* manan*h*ā. 342
ahyā fera*s*em, 'kahmāi vīvīduyē vashī?' 343
a*t* ā thwahmāi āthrē rāta*m* nema*n*hō 344
ashahyā-mā yava*t* isāi manyāi! 345

43.10

a*t* tū mōi dāis ash*e*m hya*t* mā zaozaomī! 346
'ārmaitī hacimnō ī*t* ār*e*m, 347
pere*s*ācā nā*e* yā tōi *ê*hmā parshtā 348
parshtê*m* zī thwā yathanā ta*t* *ê*mavata*m*; 349
hya*t* thwā xshaya*s* aēshem dyā*t* *ê*mavañte*m*?' 350

43.11

*spe*ñ*te*m a*t* thwā mazdā mê*ñ*ghī ahurā 351
hya*t* mā vohū pairī-jasa*t* manan*h*ā 352
hya*t* xshmā ux*d*āis dīdai*ng*hē paourvīm: 353
'sādrā-mōi *sas* mas*h*yaēshū zaraz-dāitis 354
ta*t* verezyeidyāi hya*t* mōi mraotā vahishte*m*?' 355

VISION III. Theophany of ASHA

43.9

recognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity) 341
When, with good disposition) Vohu Manah, (some man)
came-around to me, and asked (a question). 42
To his question, "What cause dost thou intend to adopt?"
, (Zarathushtra), answered, "At each oblation of reverence
brought to Thy sacrificial fire (O Lord) 44
will, to the extent of my ability, fix my mind on Asha
(justice)! 45

43.10

But, (O God), show me the Asha (justice) whom I in-
voke!" 346
Mazdah speaks:) "In company with Armaiti (love), and
Asha (justice) I have come, 47
For thy question was as the question of powerful (men) 49
When some ruler insists on having his mighty powerful
wish (granted by) thee. 50
Now ask Us what thou hast to ask Us!" 48

VISION IV. The Sincere shall be Supported.

43.11

recognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity) 351
When (1) I was first instructed in Your utterances; 52
nd when with (good disposition) Vohu Manah, (some
man) came-around to me, (and asked), 53
Will the doing of that which You have told me is the
Best (to do) 54
rouse trouble among men for me?" 55

43.12

hya*t*cā mōi mraos: 'ash*e*m jasō frāxshn*e*nē!' 356
a*t* tū-mōi nōi*t* asrushtā pairyaog*z*ā: 357
'uz*e*redyāi parā hya*t* mōi ā-jima*t* 358
*s*eraoshō ashī m*a*zā-rayā hacimnō 359
yā vī ashīs rānōibyō *s*avōi vīdāyā*t*!' 360

43.13

*s*pe*ñ*tem a*t* thwā mazdā m*ê*ñghī ahurā 361
hya*t* mā vohū pairī-jasa*t* mana*n*hā 362
are*th*ā vōizdyāi kāmahyā t*ê*m: 'mōi dātā 363
dare*g*ahyā yāus y*ê*m vā*e* naēcīs dāresht itē 364
vairyā*e* *s*tōis yā thwahmī xshathrōi vācī!' 365

43.14

hya*t* nā fryāi vaēdamnō isvā daidī*t* 366
maibyō mazdā tavā rafenō frāxshn*e*n*e*m 367
hya*t* thwā xshathrā ashā*t* hacā fr*a*shtā 368
uzereidyāi az*ê*m sare*d*anā*e* *s*ê*ñ*ghahyā 369
ma*t* tāis vīspāis yōi-tōi m*a*thrā*e* mare*ñ*tī. 370

43.12

And at the same time, when Thou toldst me to answer him, "Depend on Asha (justice) for support!" 356
Then to me (Zarathushtra,) who was not disobedient, Thou utteredst the command: 57
'Thou hadst better arouse (thy prophecy) before the coming 58
Of Sraosha (obedience) together with the rich Ashay (compensation), 59
Who will distribute to both contending Parties compensations for their profit." 60

VISION V. Demand for Help to Execute God's Judgments.

43.13

I recognized Thee, O AHURA Mazdah (mindful lord), as the bounteous (divinity) 361
When, with (good disposition) Vohu Manah, (some man) came-around 62
To learn the details of my desire: 63
'Give me the inalienable gift of long enjoyment 64
Of the desired existence which is said to be in Thy Xshathra (realm)." 65

43.14

Just as a wealthy man, according to his knowledge or ability gives to a friend, 366
Do Thou, O AHURA Mazdah (mindful lord), give to me those Thy provisions of support, 67
Inasmuch as Thou endowedst me with Asha (justice), so that I might stand forth 68
With all those who remember Thy mystic Word 70
To arouse (those who may become) church-organizers of Thy teachings. 69

43.15

*spe*ñ*tem* a*t* thwā mazdā mêñghī ahurā 371
hya*t* mā vohū pairī-jasa*t* mana*n*hā 372
daxsha*t* us*h*yāi tushnā maitis vahishtā: 373
'nōit nā pourūs dr*e*gvatō *h*yā*t* cixshnushō 374
a*t* tōi vīspêñg añgrêñg ashāunō ādarê.' 375

43.16

a*t* ahurā hvō mainyūm zarathushtrō 376
ver*e*ñtē mazdā yastē ciscā *sp*ênishtō 377
astva*t* ashem *h*yā*t* ushtānā aojōñghva*t* 378
*hv*êñg dar*es*ōi xshathrōi *h*yā*t* ārmaitis 379
ashīm *sh*yaothanāis vohū daidī*t* mana*n*hā. 380

VISION VI. Mission of Orthodoxy—Armaiti Aligns the Parties.

43.15

I recognized Thee, O AHURA Mazdah (mindful lord), as the bounteous (divinity) 371
When, with (good disposition) Vohu Manah, (some man) came around (to ask me a question). 72
Then the best Tushnamatay (silent devotion) inspired me to proclaim (to him) 73
"A (man as) important (as an Ashaist) should not curry favor with a Drujist, 74
For (it is the duty) of the Ashaist (to consider) all (Drujists as) hostile." 75

43.16

Yea, O AHURA Mazdah (mindful lord), inasmuch as Zarathushtra chooses the (bounteous Mentality) Mainyu of Mazdah (mindful), 376
He (Zarathustra) teaches that each most bounteous (man) should to himself attach Asha (justice) 77
By living in a vigorous corporeal manner. 78
May Armaiti (love) (be found) in the Xshathra (realm) that ever beholds the Sun; 79
Where, we pray, may Armaiti (love), with Vohu Manah (good disposition), to all grant a Compensation, through the instrumentality of the deeds they may have performed! 80

YASNA 44

44. 1

Ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 381
nema*n*hō ā yathā ne*m*ê xshmāvatō? 382
mazdā fryāi thwāv*as* sa*h*yā*t* mavaitē 383
a*t* nê ashā fryā dazdyāi hākure*n*ā 384
yathā-nê ā vohū jima*t* mana*n*hā? 385

44. 2

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 386
kathā a*n*hêus vahishtahyā paourvīm? 387
kāthê *s*ūidyāi yê-ī paitishā*t* 388
hvō zī ashā *s*pe*n*tō irixte*m* vīspōibyō 389
hārō mainyū ahūmbis urvathō mazdā? 390

HYMN 44

Oracular Consultation as to Advisability of Conversion by War.

I. Questions about Theology.

44.1

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 381
How should I pray, when I wish to pray to One-like-You?
May One-like-You, O Mazdah (mindful), who is friendly, teach one-like-me? 83
And may You give us supporting-aids through the friendly Asha (justice), 84
And tell us how You may come to us with Vohu Manah (good disposition?) 85

44.2

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 386
1, Whether at the beginning of the best life 87
The retributions will be of profit to their recipients? 88
And **2**, whether He 1, who is bounteous to all through Asha (justice), and 2, who watches the End 89
Through His (mentality) Mainyu,—(whether) He is the life-healing Friend (of the people, M)? 90

44.3

ta*t* thwā pere*s*ā *e*re*s*-mōi vaocā anurā! 391
kasnā za*th*ā patā ashahyā pouruyō? 392
kasnā *hv*ê*ñg* starêmcā dā*t* advānem? 393
kê yā māe uxshyeitī ne*r*e*f*saitī thwa*t*? 394
tācī*t* mazdā vasemī anyācā vīduyē! 395

44.4

ta*t* thwā pere*s*ā *e*re*s*-mōi vaocā ahurā! 396
kasnā deretā za*m*cā adê nabāesca 397
avapastōis? kê apō urvarāesca? 398
kê vātāi dva*n*maibyasca yaoge*t* āsū? 399
kasnā va*n*hêus mazdā da*m*is manan*h*ō? 400

44.5

ta*t* thwā pere*s*ā *e*re*s*-mōi vaocā ahurā! 401
kê hvāpāe raocāescā dā*t* temāescā? 402
kê hvāpāe *hv*afnemcā dā*t* zaēmācā? 403
kê yā ushāe arêm-pithwā xshapācā 404
yāe manaothrīs cazdōñghvañtem a*r*ethahyā? 405

44.3

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 391
Who was the first father of Asha (justice) by (giving) birth
(to Him)? 92
Who established the sun(lit day)s and the star (glistering
sphere) and the (Milky) Way? 93
Who, apart from Thee, established (the law) by which the
moon waxes and wanes? 94
These and other things would I like to know! 95

44.4

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 396
Who was from beneath sustaining the earth and the clouds
so-that-they-would-not-fall-down? Who made the waters
and the plants? 98
Who yoked the-two-swift-ones (thunder and lightning?)
to the wind and to the clouds? 99
Who is the creator of Vohu Manah? 400

44.5

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 401
Who produced well-made lights and darkness? 2
Who produced sleep, well-induced through laborious
waking? 3
Who produced the dawns and the noon through the con-
trast with the night 4
Whose daily changes (act) for the enlightened believers (as)
monitors of their interests? 5

44. 6

ta*t* thwā pe*re*sā *e*re*s*-mōi vaocā ahurā! 406
yā fravaxshyā yezī tā athā haithyā? 407
ashem *sh*yaothanāis de*b*azaitī ārmaitis 408
taibyō xshathrem vohū cina*s* mana*n*hā 409
kaēibyō azīm rānyō-*sk*e*r*etīm g*a*m tashō? 410

44. 7

ta*t* thwā pe*re*sā *e*re*s*-mōi vaocā ahurā! 411
kê be*r*e*xd*am tāsht xshathrā ma*t* ārmaitīm? 412
kê uze*m*êm cō*r*e*t* vyānayā puthrem pithrē? 413
azêm tāis thwā fraxshnī avāmī mazdā 414
***s*peñtā mainyū vī*s*pana*m* dātārem!** 415

44. 8

ta*t* thwā pe*re*sā *e*re*s*-mōi vaocā ahurā! 416
me*ñ*daidyāi yā-tōi mazdā ādishtis 417
yācā vohū ux*d*ā frashī mana*n*hā 418
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kā-mê urvā vohū urvāsha*t* āge*m*a*t* tā? 420

44.6

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 406

Is the message I am about to proclaim genuine? 7

Does Armaiti (love) support Asha (justice) through deeds? 8

Dost Thou with Vohu Manah (good disposition) destine the Xshathra (realm) for these (believers)? 9

For whom but these (believers) didst Thou shape the fortune-bringing cattle? 10

44.7

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 411

Who shaped prized Armaiti (love) with Xshathra (power)? 12

Who, by guidance (education, M), rendered sons reverent to their fathers? 13

(It is) I who strive to learn-to-recognize Thee 14

Through the (bounteous Mentality) Spenta Mainyu as Giver of all (good things)! 15

44.8

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 416

(I would like) to know (1) what (sort) of a purpose (is Thine), that I may be mindful of it; 17

(2) What are Thy utterances, about which I asked through the aid of Vohu Manah (good disposition); 18

(3) The proper knowledge of life through Asha (justice) 19

(4) How shall my soul, encouraged by bliss, arrive at that good reward? 20

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44.9

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 421
kathā-mōi y*a*m yaos daēn*a*m yaos dānē 422
y*a*m hudānāus paitis*e* sa*h*yā*t* xshathrahyā 423
*e*reshvā xshathrā thwāv*as* asīshtīs mazdā 424
had*e*mōi ashā vohucā *sh*y*as* manan*h*ā? 425

44.10

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 426
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yā-mōi gaēthā*e* ashā frâdōi*t* hacêmnā 428
ārmatōis ux*d*āis *sh*yaothanā *e*re*s* daidya*t* 429
ma*h*yā*e* cistōis thwā īshtīs usên mazdā? 430

44.11

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā? 431
kathā tê*ñg*-ā vījêmyā*t* ārmaitis 432
yaēibyō mazdā thwōi vas*h*yetē daēnā 433
azêm tōi āis pouruyō fravōivīdē 434
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44.9

AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 421
low may I accomplish the sanctification of those spirits 22
o whom Thou, the well-disposed Master of the Coming
(Kingdom) Xshathra, 23
ast pronounced promises about its genuine blessings, 24
romising that those spirits shall dwell in the same Dwell-
ing with Asha (justice) and Vohu Manah (good dispos-
ition)? 25

44.10

AHURA Mazdah (mindful lord), this I ask of thee:
speak to me truly! 426
How) will (such a promise) properly nurture (1) (good)
deeds, 29
-Which are the best qualities of these my followers' spir-
its—together with (2) utterances of humility? 27
How) will (the promise) cause my (followers') settlements
to prosper through Asha (justice)? 28
he aspirations of my mystic wisdom shall wish for Thy
(second birth, SEE 48.5), O Mazdah (mindful)! 30

44.11

AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 431
low will Armaiti (love) actually, in deeds, extend over
those (persons) 32
o whom Thy spirit (religion?) was announced (as a doc-
trine)? 33
n account of whom I first was elected (acknowledged, M)
(and whom I love); 34
ll others I look upon with hostility of mentality! 35

44. 12

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 436
kê ashavā yāis pe*r*esāi dre*g*vā*e* vā? 437
katārêm ā añgrō vā hvō vā añgrō 438
yê-mā dre*g*vā*e* thwā *s*avā paitī-*e*retē 439
cya*n*ha*t* hvō nōi*t* ayêm añgrō manyetē? 440

44. 13

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 441
kathā druje*m* nīs ahma*t* ā nīs nāshāmā? 442
têñg-ā avā yōi asrushtōis pe*r*enā*e*nhō 443
nōi*t* ashahyā ādīvyeiñtī hacêmnā 444
nōi*t* fra*s*ayā va*n*hêus cāxnarê mananhō. 445

44. 14

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 446
kathā ashāi drujêm dy*a*m zastayō 447
nī hīm me*r*a*z*dyāi thwahyā m*a*thrāis *s*êñghahyā 448
êmavaitīm *s*in*a*m dāvōi dre*g*vasū 449
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II. Questions about Propaganda by War.

44.12

AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 436
low shall I, from among those whom I am addressing,
tell the Ashaist from the Drujist? 37
o which of these two is the Enemy of life (opposed)? 38
r shall I take it for granted that whoever opposes Thy
profit is an enemy and a Drujist? 39
Vhat is the real condition of affairs with him (the Druj-
ist)? Shall he not be considered an enemy? 40

44.13

AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 441
low may we drive off from us the Drujist? 42
exclaim, "Down with those who, being full of disobed-
ience, 43
) Do not strive to be together with Asha (justice), 44
) Nor desire to understand the problems of Vohu Ma-
nah (good disposition)." 45

44.14

AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 446
low may I deliver the Druj into the hands of Asha (jus-
tice)? 47
hat I may smite them down (according to the promises,
OR, through the power) of Thy Words of (Thy) doc-
trines, 48
) that (even) within (OR, among) the Drujists (I) may
accomplish powerful destruction, 49
hat those torturers and haters may perish. 50

44.15

ta*t* thwā pere*s*ā *e*re*s*-mōi vaocā ahurā! 451
yezī ahyā ashā pōi ma*t* xshayehī 452
hya*t* hêm *s*pādā anaoca*n*hā jamaētē 453
avāis urvātāis yā-tū mazdā dīdere*z*ō 454
kuthrā ayā*e* kahmāi vanana*m* dadā*e*? 455

44.16

ta*t* thwā pere*s*ā *e*re*s*-mōi vaocā ahurā! 456
kê vere*th*rem-jā thwā pōi *s*êñghā yōi heñtī? 457
cithrā mōi da*m* ahūmbis ratūm cīzdī 458
a*t* hvō vohū *s*eraoshō jañtū manan*h*ā 459
mazdā ahmāi yahmāi vashī kahmāicī*t*? 460

44.17

ta*t* thwā pere*s*ā *e*re*s*-mōi vaocā ahurā! 461
kathā mazdā zare*m* carānī hacā xshma*t* 462
āsketīm xshmāka*m* hya*t*cā mōi *h*yā*t* vāxs aēshō 463
*s*arōi būzdyāi haurvātā amere*t*ātā 464
avā ma*t*hrā yê rāthemō ashā*t* hacā? 465

44.15

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 451
(Tell me) whether, in order to protect me, Thou hast taken control of this (opposition)? 52
Whenever the two hostile armies shall meet, 53
By those commands of righteousness which Thou shalt maintain, 54
To which of the two Parties wilt Thou give victory? 55

44.16

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 456
(Tell me) who comes victoriously with Thy doctrines to protect those who are existent? 57
(Do Thou who art) life-healing, clearly designate to me an established judge; 58
To him, whosoever he be, to whom Thou wishest (to give this appointment as judge), 60
To him may (then) Sraosha (obedience), with Vohu Manah (good disposition), then come? 59

44.17

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 461
How shall I carry out the object inspired by You, 62
(Namely,) my attachment to You, in order that (1) my speech may grow mighty, and 63
(2) That by that word of mine the adherent of Asha (justice) 64
May in-the-future commune with Haurvatat (health), and Ameretat (immortality)? 65

44.18

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 466
kathā ashā ta*t* mīzdem hanānī 467
dasā aspā*e* arshnavaitīs ushtre*m*cā 468
hya*t* mōi mazdā apivaitī haurvātā 469
amere*t*ātā yathā hī taēibyō dā*en*hā? 470

44.19

ta*t* thwā pe*r*esā *e*re*s*-mōi vaocā ahurā! 471
yasta*t* mīzdem hane*ñ*tē nōi*t* dāitī 472
yê-i*t* ahmāi *e*re*z*uxd*ā* nā dāitè 473
kā-tê*m* ahyā mainis a*n*ha*t* pouruyē 474
vīdvā*e* ava*m* yā-īm a*n*ha*t* apêmā? 475

44.20

cithe*n*ā mazdā huxshathrā daēvā ā*en*harê 476
a*t* i*t* pe*r*esā yōi pi*sh*yeiñtī aēibyō ka*m* 477
yāis g*a*m karapā usixscā aēshemāi dātā 478
yācā kavā *a*mmênē urūdōyatā 479
nōi*t* hīm mīzên ashā vāstre*m* frādai*ng*hē! 480

44.18

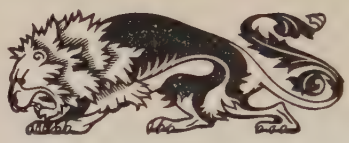
O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 466
How shall I earn through Asha (justice) that compensation 67
Which was announced to me, on account of Haurvatat (health) and Ameretat (immortality) 69
Namely,) ten mares with stallions, and a camel 68
So that) I might-in-the-future impart the mystic Word of these twin divinities to those adherents of Asha (justice)?

44.19

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 471
How shall be punished) he who does not give (the above) compensation to (me who earned it,) 72
To me) who (earned it) by uttering just teachings? 73
I know what punishment will overtake him at the Last (Day); 74
But (tell) me what punishment will overtake him here in this first (life)? 75

44.20

O People, you might as well obey me, as I shall let you judge for yourselves :)
Have you prospered under the rule of the Daevas? 476
As umpires between us) I shall ask those for the sake of whose feeding 77
The Karapas and the Uxic give up the Cattle to Aeshma (fury and rapine), 78
For whom the Kavays have made (the Cattle) lament exceedingly, 79
Instead of, through Asha (justice), prospering pasturage, so as to care for (the Cattle). 80



YASNA 45

45. 1

A*t* fravaxshyā! nū gūshōdūm, nū *s*raotā 481
yaēcā a*s*nā*t*, yaēcā dūrā*t* ishathā 482
nū īm vī*s*pā cithrê zī mazdā*en*hōdūm 483
nōi*t* daibitīm dus-sa*s*tis ahūm me*rash*yā*t* 484
akā varanā dregvā*e* hizvā*e* āveretō. 485

45. 2

a*t* fravaxshyā! a*n*hêus mainyū pouruyē 486
yayā*e* *s*panyā*e* ūitī mrava*t* yêm añgre*m*: 487
nōi*t* nā manā*e*, nōi*t* *s*êñghā, nōi*t* xratavō, 488
naēdā varanā, nōi*t* ux*d*ā, naēdā *sh*yaothanā, 489
noi*t* daēnā*e*, nōi*t* urv*a*nō hacaiñtē! 490

45. 3

a*t* fravaxshyā a*n*hêus ahyā pourvīm 491
yā mōi vīdvā*e* mazdā*e* vaoca*t* ahurō: 492
'yōi īm vê nōi*t* ithā m*a*thre*m* varesheñtī 493
yathā īm mênāicā vaocacā 494
aēibyō a*n*hêus avōi a*n*ha*t* apême*m*!' 495

HYMN 45
Repeated Sermon on Dualism
Teaching Agriculture as *the* Road to Paradise

I. Repeated Exhortation to the Faithful To Open their Ears to the Mystery.

45.1

Now will I speak out: listen and hear, 481
You who, from far and near, have come-to-seek (my word); 82
Now (I exhort you) clearly to impress on your memory (the evil teacher) and his faults; (for) 83
No longer shall the evil Teacher—druj that he is!—destroy the second life, 84
In (the speech of) his tongue misleading to the evil life. 85

II. The Doctrinal Dualistic Foundation of Partisanship

45.2

Now will I speak out: At the beginning of life 486
The holier (Mentality) said to the (opposing Mentality who was) more hostile, 87
"Neither our thoughts, doctrines, plans, 88
Beliefs, utterances, deeds, 89
Individualities, nor souls agree." 90

III. The Good Spirit Teaches the Best Word of Agriculture.

45.3

Now will I spea kout! Of that (which) at the beginning of life 491
The knowing AHURA Mazdah (mindful lord) said: 92
"Those who do not practise the Word, 93
As I consider and declare it, 94
They shall have woe at the end of life." 95

45. 4

a*t* fravaxshyā a*n*hêus ahyā vahishte*m*: 496
ashā*t* hacā mazdā vaēdā yê īm dā*t*, 497
patarêm va*n*hêus vare*z*ayañtō mana*n*hō, 498
a*t* hōi duge*d*ā hu*sh*yaothanā ārmaitis, 499
nōi*t* diwzaidyāi vīspā-hishas ahurō. 500

45. 5

a*t* fravaxshyā hya*t* mōi mrao*t* *s*peñtōtemō 501
vacê *s*rūidyāi hya*t* mare*t*aēibyō vahishte*m*: 502
yōi mōi ahmāi *s*eraoshem d*a*n cayascā 503
upā-jime*n* haurvātā ame*r*etātā 504
va*n*hêus manyêus *sh*yaothanāis mazdāe ahurō! 505

45. 6

a*t* fravaxshyā vīspana*m* mazishte*m* 506
*s*tava*s* ashā yê hudāe yōi he*ñ*tī 507
*s*peñtā mainyū *s*raotū mazdāe ahurō 508
yehyā vahmē vohū frashī mana*n*hā 509
ahyā xratū frō-mā *s*āstū vahishtā! 510

45.4

Now will I speak out (what is) the best of life: 496
Through Asha (justice), O Mazdah (mindful), have I discovered (1) Thee, who hast created Him (Asha); 97
(2) That Mazdah (mindful) is the Father of the working Vohu Manah (good disposition); 98
(3) And that Armaiti (love), who produces good deeds, is His daughter; 99
(4) And that the all-detecting AHURA (lord) is not to be deceived. 500

45.5

Now will I, who am the Utterer of this Word which is the best for mortal men to hear, 501
Speak out what the most bounteous AHURA Mazdah (mindful lord) said to me: 2
'Those who, for (the attainment of) this (mystic manthric Word) grant Me their obedience, 3
They shall come up with Haurvatat (health), and Ameretat (immortality), 4
With the deeds of the good (Mentality) Mainyu." 5

IV. By Rewards and Punishments will Ahura Mazdah Vindicate Zarathushtra as Judge.

45.6

Now will I speak out about the greatest (Being) of all 506
Through Asha (justice) praising Mazdah (mindful), who blesses all existent (beings)! 7
Let AHURA Mazdah (mindful lord) hear, through Spenta Mainyu (the bounteous Mentality), (the fact) 8
That I consulted Vohu Manah (good disposition) (as to) how I should adore (Mazdah, mindful), 9
Through whose (Mazdah's) understanding, may He, Vohu Manah, teach me the best (teachings ?)! 10

45. 7

yehyā *s*avā ishāe*ñ*tī rāda*n*hō 511
yōi-zī jvā āe*n*harecā bvañticā 512
ame*r*etāitī ashāunō urvā aēshō 513
utayūtā yā ne*r*a*s* sādrā dre*g*vatō 514
tācā xshathrā mazdāe d*a*mis ahurō. 515

45. 8

tê*m* nê staotāis ne*m*a*n*hō ā vīvare*s*hō 516
nū-zī*t* cashmainī vyādare*s*em 517
va*n*hê*u*s manyê*u*s *sh*yaothanahyā ux*dah*yācā 518
vīdus ashā yê*m* mazd*a*m ahure*m* 519
a*t* hōi vahmê*ñg* de*m*ānē garō nidāmā! 520

45. 9

tê*m* nê vohū ma*t* mana*n*hā cixshnushō 521
yê-nê usê*n* cō*r*e*t* *s*pêncā aspêncā 522
mazdāe xshathrā ve*r*ezênyāe dyā*t* ahurō 523
pasūs vīrê*ñg* ahmākê*ñg* fradathāi ā 524
va*n*hê*u*s ashā haoza*t*hwā*t* ā mana*n*hō! 525

45.7

Let the Preparers (for the conversion of the world), both those who were, and (those who) are (yet) becoming 512
Wish for the profits of the Compensations; 11
The successful soul of the Ashaist (abiding) in Ameretat (immortality) 13
With enduringness; (while) the Drujists shall endure griefs
And all this AHURA Mazdah (the mindful lord) creates through Xshathra (the coming of the kingdom). 15

45.8

Thou-shalt-seek-to-win (Mazdah, mindful) with such praises of reverence (as) for instance (this psalm:) 516
With my (own) eyes shall I now behold (the heaven) 17
Of the good Mentality of word and deed; 18
Having, through Asha (justice), known AHURA Mazdah (the mindful lord), 19
To whom let us, in heaven, set down adorations for the filling of the (dwelling of praise, paradise) Garodman." 20

45.9

Him (Mazdah), along with Vohu Manah (good disposition), shalt thou seek-to-satisfy for us, 521
Because it is) He who, by His will, makes our fortune or misfortune. 22
May AHURA Mazdah (the mindful lord) through his Xshathra (realm) 23
Grant, for the group of herdsmen, prospering of our cattle and men 24
By the proficiency of Vohu Manah (good disposition), through Asha (justice). 25

45.10

têm nê yasnāis ārmatōis mimagzō 526
yê *a*nmênī mazdāe *s*rāvī ahurō 527
hya*t* mōi ashā vohucā cōisht mana*n*hā 528
xshathrōi hōi haurvātā ame*r*etātā 529
ahmāi *s*tōi d*a*n te*v*īshī utayūitī. 530

45.11

yastā daēvêñg aparō mas*h*yascā 531
tarê-mastā yōi īm tarê-manyañtā 532
anyêñg ahmā*t* yê hōi arêm manyātā 533
saos*h*yañtō dêñg patōis speñtā daēnā 534
urvathō, barātā, patā vā, mazdā ahurā! 535

45.10

How shalt thou, (O individual believer), with hymns of Armaiti (love), magnify 526
Him who is reputed to be AHURA Mazdah (the mindful lord) for eternity; 27
Since through Asha (justice), and Vohu Manah (good disposition), He has (promised us) 28
That in His Xshathra (realm) we shall obtain Haurvatat (health) and Ameretat (immortality); 29
But we shall obtain that His (heavenly) dwelling through vitality and enduringness. 30

V. Supporting the Prophet is therefore the Chief Duty.

45.11

Whoever, therefore, in the future scorns (1) the Daevas 531
And (2) the men who scorn him (Zarathushtra), 32
And all others (luke-warm neutrals) except whoever is devoted to him (Zarathushtra), 33
Shall be considered, by the bounteous individuality of (Zarathushtra, who is) Savior and Master-of-the-house 34
As his Friend, Brother, or Father,—O AHURA Mazdah (mindful lord)! 35

YASNA 46

46. 1

Kām nemōi zam? kuthrā nemōi ayenī? 536
pairī *hv*aētêus airyamanascā dadaitī, 537
nōi*t* mā xshnāus yā verezênā hêcā, 538
naēdā da*h*yêus yōi sāstārō dregvañtō; 539
kathā thwā mazdā xshnaoshāi ahurā? 450

46. 2

vaēdā ta*t* yā ahmī mazdā anaēshō! 541
mā kamnafshvā hya*t*cā kamnānā ahmī 542
gerezōi tōi ā-ī*t* avaēnā ahurā 543
rafe*d*rêm cagvāe hya*t* fryō fryāi daidī*t*; 544
āxsō va*n*hêus ashā īshtīm mana*n*hō! 545

HYMN 46

War Preliminaries *of* Heart-searchings *and* Encouragement.

Failure in Conversion, and Demand on Mazdah for Vindication

46.1

Toward what earth shall I turn to flee? Whither shall I turn to escape? 536

The groups of the herdsmen do not offer me the satisfaction of support; 38

Nobody offers me (gifts) on the part of gentleman or of peer; 37

Neither do those who are princes of the land (favor me) because of the Drujist; 39

How shall I ever please Thee (by successful establishment of Thy cult), O AHURA Mazdah (mindful lord)? 40

46.2

I know, O AHURA Mazdah (mindful lord), the reason why I am so (despised as to be) impotent— 541

It is only because I possess so few flocks and followers! 42

I complain of this to Thee! Investigate this complaint, 43

And then support me as friendship would dictate! 44

But I specially ask instruction (as to how to attain) through Asha (justice) the possession of Vohu Manah (good disposition)! 45

46. 3

kadā mazdā yōi uxshānō asnam 546
anhêus darethrāi frō ashahyā frāreñtē 547
verezdāis sêñghāis saoshyañtam xratavō? 548
kaēibyō ūthāi vohū jimat manaṅhā? 549
maibyō thwā sastrāi verenē ahurā! 550

46. 4

at têñg dregvāe yêñg ashahyā vazdrêñg pāt 551
gāe frōretōis shōithrahyā vā dahyêus vā 552
duzazōbāe has hvāis shyaothanāis ahêmustō 553
yastêm xshathrāt mazdā mōithat jyātêus vā 554
hvō têñg frō-gāe pathmêñg hucistōis carāt. 555

46. 5

yê vā xshayas adas drītā ayañtem 556
urvātōis vā huzêñtus mithrōibyō vā 557
rashnā jvas yê ashavā dregvañtem 558
vīcirō has tat frō hvaētavē mruyāt 559
uzūithyōi īm mazdā xrūnyāt ahurā! 560

46.3

hen, O AHURA Mazdah (mindful lord) will those 'bully' (glorious) days arrive 546

hen humanity's life will attain (the blessings) of Asha (justice) 47

rough the growing teachings of saviors (who will be men) of understanding? 48

Who are they) to whom (Zarathushtra) will come with (good disposition) Vohu Manah to help? 49

or myself I choose (this mission), to fulfil (it), with Thy (aid), O AHURA (lord)! 50

46.4

at the Drujist is restraining those who are a-prospering of Asha (justice) 551

o prosper (the interests) of the cattle, or of the village, or of the province; 52

ing notorious, repulsive through his own deeds, 53

o much so, that) who(ever) may despatch him from the (realm) Xshathra of life, 54

e will (1) be doing the community a service, and (2) be going-on, on the progressing paths of good teachings. 55

II. Rules How to Treat Converts.

46.5

hatever well-informed person may have managed to withhold an Ashaist or Drujist 556

om keeping his vows or engagements (that are evil), 57

as to come to a decision to live according to the divine observances, 58

at (above well-informed person) should give-due-publicnotice (of that conversion) to some gentleman 59

o that this gentleman might from then on) protect-theconvert from further maltreatment, O AHURA Mazdah (mindful lord)! 60

46. 6

a*t* yastêm nōi*t* nā is*e*mnō āyā*t* 561
drūjō hvō dām*a*n haithyā gā*t* 562
hvō zī dr*e*gvā*e* y*ê* dr*e*gvāitē vahishtō 563
hvō ashavā yahmāi ashavā fryō 564
hya*t* daēnā*e* paouruyā*e* dā*e* ahurā! 565

46. 7

kêm-nā mazdā mavaitē pāyūm dadā*t* 566
hya*t* mā dr*e*gvā*e* dīdar*e*shatā aēna*n*hē? 567
anyêm thwahmāt āthras*c*ā mana*n*has*c*ā 568
yayā*e* *sh*yaothanāis ash*e*m thraoshtā ahurā 569
t*a*m mōi d*a*stv*a*m daēnayāi frāvaocā. 570

46. 8

y*ê* vā mōi yā*e* gaēthā*e* dazdē aēna*n*hē 571
nōi*t* ahyā-mā āthris *sh*yaothanāis frōsyā*t* 572
paityaog*e*t tā ahmāi jasōi*t* dvaēsha*n*hā 573
tanvêm ā yā īm hujyātōis pāyā*t* 574
nōi*t* duzjyātōis kācī*t* mazdā dvaēsha*n*hā! 575

46.6

But whoever, when thus warned of the convert('s conversion), shall not go (to his side) to stand-up-for-him, 561
He shall-be-banished-to the genuine Houses of the Druj (he will be accounted a genuine Druj), 62
(Just as) a Drujist is most attractive to the Drujist, 63
(While) the Ashaist is dear to whomsoever is an Ashaist 64
Since (the time when) Thou createdst the first spirits, O AHURA Mazdah (mindful lord)! 65

III. Actual Struggle to Protect Converts (from Bendva?)

46.7

Whom, O Mazdah (mindful), wilt Thou commission as guardian for one-like-me, 566
Whenever the Drujist prepares to commit violence against me? 67
Unless he be some one of divine power like Thee, such as Thy Fire and Manah (mind), 68
Through the deeds of both of whom Asha (justice) is ripened for the consummation, O AHURA (lord): 69
This is the teaching I propose to proclaim to human spirits. 70

46.8

May not misfortune attain me through the deeds 571
Of any one who intends-to-commit-violence against my substance! 72
Rather, may his deeds (1) with hostility rebound on his own body, 73
(2) And restrain him from good life, O Mazdah (mindful),
(3) And, with hostility, fail to restrain him from the bad-life! 75

46. 9

kê hvō yê-mā aredrō cōitha*t* pouruyō 576
yathā thwā zevīshtīm uzemōhī 577
*sh*yaothanōi speñte*m* ahure*m* ashavane*m*? 578
yā-tōi ashā yā ashāi gêus tashā mrao*t* 579
ishe*ñ*tī mā tā tōi vohū mana*n*hā. 580

46. 10

yê vā mōi nā ge*n*ā vā mazdā ahurā 581
dāyā*t* a*n*hêus yā-tū vōistā vahishtā 582
ashīm ashāi vohū xshathre*m* mana*n*hā 583
y*a*scā haxshāi xshmāvata*m* vahmāi ā 584
frō-tāis vīspāis cinvatō frafrā pere*t*ūm. 585

IV. Zarathushtra is the First Prophet; Obedience to him Gains Paradise.

46.9

Who is that faithful (believer) who will be the first one 576
To teach me (by object lesson) to consider Thee the most
helpful (divinity), 77
And the most bounteous lord (as) judge over deeds? 78
On the contrary,) the believers are, with the aid of Vohu
Manah (good disposition), seeking (to hear) from me 79
What Asha (justice) uttered to Thee, and what the Shaper
of the Cattle uttered to Asha (justice). 80

46.10

O AHURA Mazdah, mindful lord, grant) Xshathra (the
power of the coming kingdom) through Vohu Manah
(good disposition) as a Compensation to doers-of-right;
(namely,) 583
Whatever any man or woman may contribute or give to
me, (do Thou, O Lord, reward with) 81
What (spiritual gifts) Thou, O AHURA Mazdah (mindful
lord), knowest to be best for life (OR, people); 82
And I will also urge these (rewarded people) to adoration
of such-as-You 84
When) I precede all of these (rewarded contributors) on
to the Sifter's Bridge of Judgment. 85

46. 11

xshathrāis yūjêṇ karapanō kāvayascà 586
akāis *sh*yaothanāis ahūm m*e*reñg*e*idyāi mashīm 587
yêñg *hvê* urvā *hv*aēcā xraod*a*t daēnā 588
hya*t* aibī-g*e*m*e*n yathrā cinvatō p*e*retus 589
yavōi vīspāi drūjō d*e*mānāi a*s*tayō! 590

46. 12

hya*t* us ashā naptyaēshū nafshucā 591
tūrahyā uzjêṇ fryānahyā aojyaēshū 592
ārmatōis gaēthā*e* frādō thwaxsha*n*hā 593
a*t* īs vohū hêm aibī-mōist mana*n*hā 594
aēibyō raf*ed*rāi mazdā*e* *s*astē ahurō. 595

46. 13

yê *s*pitām*e*m zarathushtr*e*m rāda*n*hā 596
mar*e*taēshū xshnāus hvō-nā fera*s*rūidyāi *e*rejwō 597
a*t* hōi mazdā*e* ahūm dadā*t* ahūrō 598
ahmāi gaēthā*e* vohū frāda*t* mana*n*hā 599
têm vê ashā mêhmaidī hus-haxāim. 600

46.11

Through their political power, the Karapans will join the Kavays 586
In destroying the (second) life of men through evil-deeds; (Fools! whereas) their own souls and spirits shall terrify them 88
When they shall come to the Sifter's Bridge of Judgment!
As (fit) companions shall they be admitted to the Home of the Druj forever! 90

46.12

When, through the (help) of Asha (justice) among the vigorous (closer) relatives and (more distant) relatives 591
Of the Friendly Turas, there shall arise 92
Such-as-will, with zeal, prosper the substance of Armaiti (love); 93
Then shall AHURA Mazdah (the mindful lord), with the aid of Vohu Manah (good disposition), 94
In-the-consummation, give support to these (Friendly Turas). 95

46.13

Whoever satisfies Spitama Zarathushtra through preparations (for him) 596
Among men, (1) he is worthy to be heard of; 97
2) And besides, he shall be given life (OR, people) by (the mindful lord) AHURA Mazdah; 98
3) And shall have his substance prospered through Vohu Manah (good disposition); 99
4) And he shall be considered well-befriended with Asha (justice). 600

46. 14

zarathushtrā kastē ashavā urvathō 601
mazōi magāi kê vā ferasrūidyāi vashtī 602
at hvō kavā vīshtāspō yāhī 603
yêñgstū mazdā hademōi minas ahurā 604
têñg zbayā vanhêus uxdāis mananhō! 605

46. 15

haēcat-aspā vaxshyā vê spitamāenhō 606
hyat dāthêñg vīcayathā adāthascā: 607

— — — — — —

tāis yūs shyaothanāis ashem xshmaibyā daduyē 608
yāis dātāis paouruyāis ahurahyā. 609

46. 16

ferashaoshtrā athrā-tū aredrāis idī 610
hvō-gvā tāis yêñg usvahī ushtā-stōi 611
yathrā ashā hacaintē ārmaitis, 612
yathrā vanhêus mananhō īshtā xshathrem, 613
yathrā mazdāe varedemam shaēitī ahurō. 614

V. Praise for the Supporters of his Cause.

46.14

(Would you like to know) who is (one of these, namely,) a friendly Ashaist? 601

(One) who would like to be-heard-from-for-the-Magian-Cause along with Zarathushtra 2

In the crisis (of political establishment)? (It is) Kavay Vishtaspa! 3

(He is,) O AHURA Mazdah (mindful lord), (one of those) whom Thou wilt (surely) unite (to Thyself) in Thy same Abode (of Praise, Garodman); 4

Them (from among the people) am I inviting with utterances of Vohu Manah (good disposition)! 5

46.16

O Frashaoshtra Hvogva, go thou with the faithful to 610

Where we both desire to be, (namely), with those-who-are-Beloved; 11

Where Armaiti (love's well-being) follows along with Asha (justice), 12

Where are found the treasures of Vohu Manah (good disposition), 13

And where (the mindful lord) AHURA Mazdah dwells and prospers the Xshathra (kingdom). 14

VI. Partisanship with Zarathushtra Essential to Gain Paradise.

46.15

I will inform you, O you (clansmen of) Haechataspa, and of Spitama, 606

How to sift the Clever from the Foolish: 7

— — — — — — — — (MISSING ?)

With these deeds you maintain for yourselves Asha (justice) 8

Through the first decrees of (the lord) AHURA. 9

46. 17

yathrā vê afshmānī sêñghānī 615
nōit anafshmam dêjāmāspā hvō-gvā 616
hadā vêstā vahmêñg seraoshā rādanhō 617
yê vīcinaot dāthemcā adāthemcā 618
dañgrā mañtū ashā mazdāe ahurō! 619

46. 18

yê maibyā yaos ahmāi ascīt vahishtā 620
mahyāe ishtōis vohū cōishem mananhā 621
astêñg ahmāi yê nāe astāi daidītā 622
mazdā ashā xshmākem vārem xshnaoshemnō 623
tat mōi xratêus mananhascā vīcithem. 624

46. 19

yê-mōi ashāt haithīm hacā vareshaitī 625
zarathushtrāi hyat vasnā ferashōtemem 626
ahyāi mīzdem haneñtê parāhūm 627
manê-vistāis mat vīspāis gāvā azī 628
tācīt mōi sas tvêm mazdā vaēdishtō! 629

46.17

o that in (this) place of trouble, O Jamaspa Hvogva, 615
am uttering for (all of) you utterances, not of indifferent matters, 616
ut praises of the Preparer (Zarathushtra himself), who-will-have-stood-for-you together with Sraosha (obedience)
Who shall sift the Clever from the Fools 18
hrough Asha (justice), his clever advisory-manager, O AHURA Mazdah (mindful lord)! 19

ALTERNATES for lines 615-617:

Where I shall mention your misfortunes only, so as to arouse Mazdah's pity, B.
Where I shall sing in metred, not unmetred lines, M.

46.18

his is the sifting-conclusion of my understanding, and of my mind: 624
Whoever to me concedes the best our age (affords in the way of recognition or contributions), to him would-I-by-teaching (promise) 20
he best (treasures) of my wealth, with the Vohu Manah (good disposition); 21
ut I will oppose hate to those-who-hate us, 22
And in doing so, I consider), O Mazdah (mindful), that I am, through Asha (justice), satisfying Your Will.' 23

46.19

Whoever, through the inspiration of Asha (justice) may genuinely cooperate with me, Zarathushtra, 625
Doing those deeds) which suit my will, 26
These deeds) will earn for him future Compensation, 27
nd with all (other) expected (rewards in Paradise), a pair of calving cows (on the 'pasture of Asha'? SEE 33.3) 28
nd mayest Thou, O Mazdah (mindful), effect these (promises) (to those) whom (they) best (suit)! 29

Spentamainyush Gatha.

YASNA 47

47. 1

*Spe*ñtā mainyū vahishtācā mana*n*hā 630
hacā ashā*t sh*yaothanācā vaca*n*hācā 631
ahmāi d*a*n haurvātā ame*r*etātā 632
mazdā*e* xshathrā ārmaitī ahurō. 633

47. 2

ahyā manyê*u*s *sp*ênishtahyā vahisht*e*m 634
hizvā ux*d*āis va*n*hê*u*s *ê*ēānū mana*n*hō 635
ārmatōis zastōibyā *sh*yaothanā ve*r*ezya*t* 636
ōyā cistī: 'hvō patā ashahyā mazdā*e*.' 637

47. 3

ahyā manyê*u*s tvêm ahī tā *spe*ñtō 638
yê ahmāi g*a*m rānyō-ske*r*etīm hêm-tasha*t* 639
a*t* hōi vāstrāi rāmā-dā*e* ārmaitīm 640
hya*t* hêm vohū mazdā hême-frashtā mana*n*hā! 641

HYMN 47

Song *of the* Spirit as Inspirer *of* War.

47.1

With Spenta Mainyu (the bounteous Mentality), and with
the best Manah (disposition), 630
With the Xshathra (power), and Armaiti (love), AHURA
Mazdah (the mindful lord) 33
Gives Haurvatat (health) and Ameretat (immortality) 32
For the deeds and speeches caused by Asha (justice). 31

47.2

Mazdah (mindful) **is the Father of Asha** (justice)! With
this doctrinal thought 634
(Zarathushtra (1) declares) the best (treasure) of the most
(Bounteous Mentality) Spenta Mainyu 35
With utterances through the tongue in the mouth of (good
disposition) Vohu Manah; 36
And (2) works the deeds of Armaiti (love) with-both-his-
hands. 37

47.3

Thou art the bounteous (father) of this Mentality, 638
Who hast shaped (1) the fortune-bringing Cow for this
(Zarathushtra), 39
And (2) peace-bringing Armaiti (love) as her pasture, 40
When (the Mentality) consulted with Vohu Manah (good
disposition), O Mazdah (mindful)! 41

47. 4

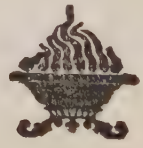
ahmā*t* manyêus rāre*sh*yeiñtī dr*e*gvañtō 642
mazdā *s*pe*ñ*tā*t* nōi*t* ithā ashāunō; 643
kas*ê*usci*t* nā ashāunē kāthē a*n*ha*t* 644
isvācī*t* h*as* paraos akō dr*e*gvāitē. 645

47. 5

tācā *s*pe*ñ*tā mainyū mazdā ahurā 646
ashāunē cōis yā-zī cīcā vahishtā 647
hanar*e* thwahmā*t* zaoshā*t* dr*e*gvā*e* baxshaitī 648
ahyā *sh*yaothanāis akā*t* ā*sh*ya*s* manan*h*ō? 649

47. 6

tā dā*e* *s*pe*ñ*tā mainyū mazdā ahurā 650
āthrā van*h*āu vīdāitīm rānōibyā 651
ārmatōis d*e*baza*n*hā asha*h*yācā 652
hā-zī pourūs ishe*ñ*tō vāurāitē! 653



47.4

'he Drujists have apostacised from this bounteous (Father) of the Mentality (namely, Thyself), 642
) Mazdah (mindful)! But not thus the Ashaists; (for) 43
'hough a man be no more than poor, yet should he, to the best of his ability, entertain the Ashaists; 44
And, in addition,) if a man is powerful, he should effect evil for the Drujists. 45

47.5

nd through that (Bounteous Mentality) Spenta Mainyu, O AHURA Mazdah (mindful lord), 46
Iayest Thou teach to the Ashaist what (doctrines and deeds) are the best; 47
ut shall the Drujist, (who) lacks Thy good pleasure, 48
nd dwells with the deeds of the Aka Manah (bad disposition) have-a-share of this (best reward)? 49

47.6

Iayest Thou, O AHURA Mazdah (mindful lord), give that (Best) thro' (Bounteous Mentality) Spenta Mainyu 650
\t) a distribution to both contending (Parties) by means (1) of the good Fire, 51
) And by the support of Armaiti (love) and Asha (justice), 52
feel sure that) this (distribution of the Best) will cause many who desire (the Best) to choose conversion (to it)!

YASNA 48

48. 1

Yezī adāis ashā druj*e*m vêñ*n*haitī 654
hya*t* *a*sashutā yā daibitānā fraoxtā 655
ame*r*etāitī daēvāisc*ā* mas*h*yāisc*ā* 656
a*t* tōi *s*avāis vahm*e*m vaxsha*t* ahurā. 657

48. 2

vaōcā-mōi yā tv*ê*m vīdvā*e* ahurā! 658
parā hya*t* mā yā mêñg pe*r*ethā jimaitī 659
ka*t* ashavā mazdā ̃vêñgha*t* dr*e*gvañt*e*m? 660
hā-zī a*n*hêus va*n*uhī vistā ākere*t*is! 661

48. 3

a*t* vaēd*e*mnāi vahishtā sāsnan*a*m 662
y*a*m hudā*e* *s*āstī ashā ahurō 663
*s*peñtō vīdvā*e* yaēcī*t* gūzrā *s*êñghā*en*hō 664
thwāv*as* mazdā va*n*hêus xrathwā mana*n*hō. 665

HYMN 48
ıcoherent Appeal for Champions *and* Defenders

I. Hope for Rewards in This Life.

48.1

Vhen (Zarathushtra) shall overcome the Druj by retribu-
tions through Asha (justice), 654
Vhen he arrives at what long since was announced 55
hrough (the fate of) Daevas and the 'Doomed' (unbe-
lievers), in (the realm of) Immortality, 56
hen, O AHURA (lord), (Zarathushtra) will, with profits,
prosper (the faithful believer who) prays to Thee. 57

48.2

peak to me, O AHURA (lord)! For Thou art an Expert-
knower! 658
Vill the Ashaist overcome the Drujist (in this world) 60
efore the-beginning-of the Compensations (which) Thou
hast thought out? 59
hat would be a good Message to the world! 61

II. Punishment for Opposers and Waverers.

48.3

ut, for an Expert-knower, (that) is the best of teachings 62
Vhich the beneficent AHURA (lord) is-teaching, with Asha
(justice). 63
he Expert-knower who is one-like-Thee, O Mazdah
(mindful), through the understanding of Vohu Manah
(good disposition), 64
nows bounteous secrets which-are-expressed-in-the-doc-
trines. 65

48. 4

yê dā*t* manō vahyō mazdā a*sh*yascā 666
hvō daēn*a*m *sh*yaothanācā vaca*n*hācā 667
ahyā zaoshêñg ushtis var*e*nêñg hacaitē 668
thwahmī xratā*e* apêmem nanā a*n*ha*t*? 669

48. 5

huxshathrā xshêñt*a*m mā-nê dus*e*-xshathrā xshêñtā 670
va*n*huyā*e* cistōis *sh*yaothanāis ārmaitē 671
yaozdā*e* mas*h*yāi aipī za*th*em vahishtā 672
gavōi ver*e*zyāt*a*m t*a*m nê *hv*are*th*āi fshuyō. 673

48. 6

hā-zī-nê hushōi*th*emā hā-nê utayūitīm 674
dā*t* tevīshīm va*n*hêūs manan*h*ō ber*e*xdē 675
a*t* a*h*yāi ashā mazdā*e* urvarā*e* vaxsha*t* 676
ahurō a*n*hêus za*th*ōi paouruyehyā. 677

48.4

Whoever, O Mazdah (mindful), exercises his mind (now) through the better, (and then again) through the worse (meditations), 666

Who(ever) exercises his spirit with such uncertain deed and word, 67

Who(ever) follows the delights, wishes, and convictions of such uncertainty,— 68

shall he, in Thy estimation, at last be separated from those who have done Thy Will (OR, who are worthy of being in several places; OR, of becoming confused)? 69

III. Right of Believers to Present Comfort.

48.5

May not bad rulers rule over us! (Rather,) may good rulers rule 670

With deeds (inspired by) good doctrinal thoughts, O Armaiti (love), (Thou) Best One! 71

Who), for (1) mortal men, dost perfect an additional-or-later-or-especial-birth, 72

But (2) for the Cattle (perfecting) that pasturage which should fatten It for our food. 73

48.6

O Armaiti (love), prized by (men of good disposition) Vohu Manah! 674

For (1) men, She produced good dwelling, enduringness, and vitality; 75

But for (2) that (Cattle), AHURA Mazdah (the mindful lord) with Asha (justice), caused plants to grow 76

At the birth of the first life. 77

48. 7

nī aēsh*e*mō nī dyāt*a*m paitī r*e*m*e*m paitī s*y*ōzdūm 678
nōi*t* ā va*n*hêus mana*n*hō dīdra*gz*ōduyē 679
ashā vy*a*m yehyā hithāus nā *sp*eñtō 680
a*t* hōi dām*a*m thwahmī ā-d*a*m ahurā. 681

48. 8

kā-tōi va*n*hêus mazdā xshathrahyā īshtis? 682
kā-tōi ashōis thwa*h*yā*e* maibyō ahurā? 683
kā-thwōi ashā ākā*e* ar*e*dr*ê*ñg is*h*yā? 684
va*n*hêus manyêus *sh*yaothanan*a*m javarō! 685

48. 9

kadā vaēdā yezī cahyā xshayathā 686
mazdā ashā yehyā-mā āithis dvaēthā? 687
*e*r*e*s-mōi *e*r*e*zūc*a*m va*n*hêus vafus mana*n*hō 688
vīdyā*t* sao*sh*y*as* yathā hōi ashis a*n*ha*t*? 689

48.7

Let Aeshma (fury of rapine) be put down; oppose cruelty!
Ye who wish-to-assure-yourselves of the reward of Vohu Manah (good disposition), 679
Through Asha (justice), to whose bond would wish to belong the bounteous man 80
Who shall abide in Thy Dwelling, O AHURA (lord)! 81

IV. Uncertainty Here and Hereafter.

48.8

O AHURA Mazdah (mindful lord), is the wealth of Thy good Xshathra (realm) (meant for me?) 682
Is (the wealth) of Thy Compensation (meant) for me? 83
Will Thy (realm and Compensation) please the faithful (believer) when it shall have been made manifest through Asha (justice)? 84
(This would indeed be) an incitation (M) OR, weighing-off (B) of the deeds of the good Mentality! 85

48.9

When may I know, O AHURA Mazdah (mindful lord), whether Thou rulest through Asha (justice), 686
Over-every-one from whom destruction threatens me? 87
It is no-more-than right that Thou shouldst tell me, in just words, the decrees of Vohu Manah (good disposition), 88
For (I Zarathushtra who am) the Savior would-like-to-know how his (my) compensation shall be given to him (me)?

48. 10

kadā mazdā m*a*narōis narō vīse*ñ*tē? 690
kadā aj*ê*n mūthr*e*m ahyā magahyā? 691
yā a*ñ*grayā karapanō urūpayeiñtī 692
yāca xratū dus*e*-xshathrā da*h*yun*a*m. 693

48. 11

kadā mazdā ashā ma*t* ārmaitis 694
jima*t* xshathrā hush*e*itis vāstravaitī ? 695
kōi dr*e*gvōd*e*bīs xrūrāis rām*a*m dā*e*ñtē? 696
k*ê*ñg ā va*n*h*ê*us jima*t* manan*h*ō cistis? 697

48. 12

a*t* tōi a*n*h*e*n saos*h*yañtō da*h*yun*a*m 698
yōi xshnūm vohū manan*h*ā hacā*e*ñtē 699
*sh*yaothanāis ashā thwahyā mazdā *sê*ñghahyā 700
tōi-zī dātā hamaēstārō aēsh*e*m mahyā! 701

. Nobles must resign Luxury, enforce Security, gain Salvation.

48.10

When, O AHURA Mazdah (mindful lord), will men gain knowledge of the Message? 690
When will they expel the dregs of this (Haoma) intoxication? 91
Whereby is-practised-deceit by (1) the hostile Karapans 92
And (2) the bad land-rulers (who are) in (the position to) understand. 93

48.11

When, O Mazdah (mindful), will Armaiti (love) with Asha (justice), and Xshathra (power), 694
And Good-Dwelling, come (Ye to us, and eventuate) in a pastoral realm? 95
Who will give us peace through bloody (slaughter) of the Drujists? 96
Unto whom will the doctrinal-thought of Vohu Manah (good disposition) enter (and with him abide)? 97

48.12

But these are the Saviors of lands, O Mazdah (mindful), Who, with Vohu Manah (good disposition) and Asha (justice), 699
Strive to satisfy Thy teachings-or-doctrines through deeds, They become conquerors of Aeshma (fury of rapine)! 701

YASNA 49

49. 1

A*t* mā yavā bêñdvō pafrē mazishtō 702
yê duse*r*ethrīs cixshnushā ashā mazdā 703
va*n*uhī ādā gaidī mōi ā-mōi arapā 604
ahyā vohū aoshō vīdā mana*n*hā! 705

49. 2

a*t* ahyā-mā bêñdvahyā mānayeitī 706
*t*kaēshō dr*e*gvāe daibitā ashā*t* rāre*s*hō 707
nōi*t* spe*ñ*ta*m* dōresht ahmāi *s*tōi ārmaitīs 708
naēdā vohū mazdā frashtā mana*n*hā. 709

49. 3

a*t*cā ahmāi vare*n*āi mazdā nidāte*m* 710
ashe*m* sūidyāi *t*kaēshāi rāshaye*ngh*ē druxs 711
tā va*n*hêus *s*arê izyāi mana*n*hō 712
añtarê vīspêñg dr*e*gvatō haxmêñg añtarê mruyē 713

HYMN 49

Zarathushtra, Defeated by Bendva, Appeals for Defenders.

Zarathushtra Utters Imprecations on his Successful Opponent.

49.1

Ever has Bendva hindered me, (and proved himself the) greater (of us two) 702

When I, O Mazdah (mindful), through Asha (justice), was trying to satisfy the misled (crowds)! 3

O mindful Mazdah), come to my support with Thy good Ada (retribution), 4

And with the Vohu Manah (good disposition) (through whom) Thou (fore)knowest the (impending) destruction of that (Bendva). 5

49.2

But that Bendva's teacher (Grehma, that) apostate from Asha (justice), 706

That Druj, has long hindered me; 7

He fails to insist on having with him the bounteous Armaiti (love), 8

Neither, O Mazdah (mindful), does he counsel with Vohu Manah (good disposition). 9

49.3

In our belief, Asha (justice) is set down as the means to profit; 710

While, on the contrary, in their teaching, the Lie-of-the-Druj is set down as the means to harm; 11

Consequently, I zealously-insist-on communion with Vohu Manah (good disposition), 12

And on 'swearing-off' (renouncing) all association with the Druj 13

49. 4

yōi dus-xrathwā aēshemem vareden rāmemcā 714
*hv*āis hizubīs fshuyasū afshuyañtō 715
yaēsham nōi*t* hvarshtāis v*as* duzvarshtā 716
tōi daēvêñg d*a*n yā dr*e*gvatō daēnā. 717

49. 5

a*t* hvō mazdā īzācā āzūitiscā 718
y*ê* daēn*a*m vohū *s*ārshtā manan*h*ā 719
ārmatōis kascī*t* ashā huzêñtus 720
tāiscā vīspāis thwahmī xshathrōi ahurā! 721

49. 6

frō vā*e* fraē*sh*yā mazdā ash*e*mcā mrūitē 722
yā v*ê* xratêus xshmākahyā ā-manan*h*ā 723
*e*r*e*s vīcidyāi yathā-ī *s*rāvayaēmā 724
t*a*m daēn*a*m yā xshmāvatō ahurā! 725

49.4

Tho, through perverted principles, increase fury-of-rapine (Aeshma) and cruelty 714
mong the herd-prosperers, by their tongues' conversation, themselves not being herd-prosperers; 15
Those own crimes they do not overcome with good works; hese may (yet) establish the divinities of the Daevas, through the spirits of the Drujists. 17
R, Away with them into the Dwelling of the Daevas! B)

49.5

Lay zeal and fat food (reward) him 718
Tho, in spirit, communes with Vohu Manah (good disposition), 19
ecause he is well-informed about Armaiti (love) through Asha (justice); 20
judge all these belong into Thy realm, O Mazdah (mindful)! 21

II. Frashaoshtra is Urged to Become Defender.

49.6

AHURA Mazdah (mindful lord), I beg You and Asha (justice) to declare 722
our wisdom's (double) purposes in connection with 23
he proper solution of the problem 24
ow to obtain a (ready) hearing for the spirit of One-like-You! 25

49. 7

ta*t*cā vohū mazdā *s*raotū mana*n*hā! 726
*s*raotū ashā gūshahvā-tū ahurā! 727
kê airyamā, kê *h*vaētus dātāis a*n*ha*t* 728
yê ver*e*zênāi va*n*uhīm dā*t* fra*s*a*s*tīm? 729

49. 8

ferashaoshtrāi urvāzisht*a*m ashahyā dā*e* 730
*s*arêm ta*t* thwā mazdā yāsā ahurā, 731
maibyācā y*a*m va*n*hāu thwahmī ā-xshathrōi 732
yavōi vīspāi fraēshtā*en*hō ā*en*hāmā! 733

49. 9

*s*raotū *s*āsnā*e* fshêñghyō suyē tashtō, 734
nōi*t* *e*re*s*-vacā*e* *s*arêm did*a*s dregvātā, 735
hya*t* daēnā*e* vahishtē yūjên mīzdē 736
ashā yuxtā yāhī dejāmāspā! 737

49.7

ear, O Vohu Manah (good disposition)! Hear, O Asha (justice)! 726
earken Thou, O AHURA Mazdah (mindful lord)! 27
hat peer, what gentleman (whose influence would enforce regulations) will initiate regulations 28
hose observance would earn a good reputation for the group-of-those-who-labor-at-herding-cattle? 29

49.8

beg of Thee, O AHURA Mazdah (mindful lord) to grant) To Frashaoshtra the most blissful communion with Asha (justice); 731
nd (2) to me, to attain the Good in the Xshathra (realm) hile (3) both-of-us-wish-to-be Thy messengers for ever-in-the-age. 33

49.9

et the Prosperer (Ashaist believer) who was shaped (OR formed) to profit the world, listen to the teachings! 734
et not him who (utters OR, possesses) the just Words have any communion with the Drujists; 35
et the spirits (occupied in search) of the best Compensation join together; 36
et both the man (Zarathushtra) and Jamaspa unite with Asha (justice)! 37

49. 10

ta*t*cā mazdā thwahmī ād*a*m nipāe*n*hē 738
manō vohū urunascā ashāun*a*m 739
ne*m*ascā yā ārmaitis īzācā 740
m*a*zā xshathrā vazda*n*hā avêmīrā! 741

49. 11

a*t* dusexshathrêñg, dus-*sh*yaothanêñg, du*z*vaca*n*hō 742
du*z*daēnêñg dus-mana*n*hō dre*g*vatō 743
akāis *hv*are*th*āis paitī urv*a*nō paityeiñtī 744
drūjō de*m*ānē haithyā a*n*he*n* astayō! 745

49. 12

ka*t* tōi ashā zbayeñtē ava*n*hō 746
zarathushtrāi? ka*t* tōi vohū mana*n*hā? 747
yê-vê staotāis mazdā frīnāi ahurā 748
ava*t* yā*s*as hya*t* vê īshtā vahishte*m*! 749

49.10

Whereupon, O AHURA Mazdah (mindful lord), Zarathushtra will commit to Thy Dwelling 738
As treasury of merit of the 'mindful' divinity, the memory of) the good thoughts, souls, and adorations, 39
With the zeal and (loving) Armaiti-devotions of the Ashaists, 40
All of which, O (great ruler) Xshathra, mayest Thou guard with enduring energy (B; DOUBTFUL, M). 41

49.11

But, on the other hand, for the evil man), the (psychopompic) souls, (carrying) foods, will go to meet 742
The bad administration, bad deeds, bad speeches, 43
And bad spirits of the evil-minded Drujists; 44
Who) will be genuine (worthy and accepted) companions (to the inmates) of the Dwelling of the Druj! 45

49.12

Asha (justice)! What sort of help hast Thou for me, Zarathushtra, who am calling to Thee? 46
With Vohu Manah (good disposition), what help hast Thou perhaps for me? 47
AHURA Mazdah, with praises do I sue for Thy friendship, 48
Praying for whatever is best among Your compensating rewards! 49

YASNA 50

50. 1

Ka*t* mōi urvā isē cahyā ava*n*hō 750
kê-mōi pasêus kê-mê-nā-thrātā vistō 751
anyō ashā*t* thwa*t*cā mazdā ahurā? 752
azdā zūtā vahishtāa*t*cā mana*n*hō? 753

50. 2

kathā mazdā rānyō-skeretīm ga*m* ishasōi*t* 754
yê-hīm ahmāi vāstravaitīm stōi usyā*t*? 755
*e*re*z*e*j*īs ashā pourushū hvarê pis*h*yasū 756
ākāstêñg mā nish*a*syā dāthêm dāhvā. 757

HYMN 50

Ordination *of* Disciples *To* Form New Settlements

I. How to Form New Settlements.

50.1

Except Thy Asha (justice) or Thy Vohu Manah (good disposition), O AHURA Mazdah (mindful lord), 750
Whom may I, with certainty, invoke 51
To protect my cattle and myself? 52
On what help may my soul count? 53

50.2

How, O Mazdah (mindful), might (a man) seek (possession of) a fortune-bringing cow, 54
If he desire both (1) her and (2) the pasture? 55
By living justly among the many men who appreciate the comforts (OR, agricultural benefits) of the sun; 56
By settling open lands (OR, bad lands, as yet belonging to the bad Drujists) to be acquired OR, settled-down 'as a clever man' would do, cleverly; OR, which may be given as gifts. 57

The text is in a hopeless condition. This interpretation is as faithful as possible, yet is partially suggested by the context. It possesses the merit of agreeing with the practical interests of that civilization.

50.3

a*tcīt* ahmāi mazdā ashā a*n*haitī 758
y*a*m hōi xshathrā vohucā cōisht mana*n*hā 759
y*ê*-nā ashōis aoja*n*hā vare*d*ayaētā 760
y*a*m nazdisht*a*m gaēth*a*m dr*e*gvāe baxshaitī. 761

50.4

a*t* vā*e* yazāi *s*tavas mazdā ahurā 762
hadā ashā vahishtācā mana*n*hā 763
xshathrācā yā īshō *stāen*ha*t* ā-paithī 764
ākā*e* ar*e*drêñg d*e*mānē garō *se*raoshānē! 765

50.5

ārōi-zī xshmā mazdā ashā ahurā 766
hya*t* yūshmākāi m*a*thrānē vaorāzathā 767
aibī-d*e*reshtā āvīs*h*yā ava*n*hā 768
zastāishtā yā-nā*e* *hv*āthrē dāyā*t*! 769

50.3

-ut through Asha (justice) shall (legal right), O AHURA Mazdah (mindful lord), be (the portion of) this (pioneer); 758

Getting possession) of what (settlements) the good (teaching, or teacher, Zarathushtra) taught him (to take possession of) with (wit) Vohu Manah and (good management or power) Xshathra; 59

And who, through the vigor of compensation (by paying an equivalent), (may acquire) 60

The nearest estate which the (nomadic) Drujists may (yet) share (for some time). 61

II. These Settlers are to Act as Missionaries.

50.4

Thereupon, when the Wisher (for a recently settled home) stands upon the path leading to the (above-mentioned) open (OR, bad, lands), then 765

(Zarathushtra) will hear (these) faithful (home-seekers) (going) to (their new) dwelling (which, when occupied, will be full) of (grateful) praise; 64

And I, (Zarathushtra), praising You, O AHURA Mazdah (mindful lord) with Asha (justice) and the best (disposition) Manah, and Xshathra (power), 63

Will, (for this joyful information about new settlements) worship You! 62

50.5

As You (also) have rejoiced with-and-for-Your-prophet's (joy), 767

Therefore, O Mazdah AHURA (mindful lord), I have, through Asha (justice), aroused myself, 66

On-account-of Your visible and manifest help, 68

50. 6

yê mathrā vācem mazdā baraitī 770
urvathō ashā nemanhā zarathushtrō 771
dātā xratêus hizvō raithīm stōi 772
mahyā rāzêñg vohū sāhīt mananhā! 773

50. 7

at vê yaojā zevīshtyêñg aurvatō 774
jayāis perethūs vahmahyā yūshmākahyā 775
mazdā ashā ugrêñg vohū mananhā 776
yāis azāthā mahmāi hyātā avanhē! 777

50. 8

mat vāe padāis yā frasrūtā izayāe 778
pairijasāi mazdā ustānazastō! 779
at vāe ashā aredrahyācā nemanhā! 780
at vāe vanhêus mananhō hunaretātā! 781

Through hand-sought (labor), which restores us (the faithful) to (prosperous) well-being (from the destitution consequent on the furious rapine of the Drujists)! 69

50.6

(I) Zarathushtra, (1) (who) through reverence am the friend of Asha (justice), 771

And (2) who give direction(s) to the settlements through my tongue,— 72

(I pray), O Mazdah (mindful), that (the Wisher-Settler) may (also) raise up his speech in a word (as I do), 70

And with (the aid of) Vohu Manah (good disposition) may teach the commands of my understanding! 73

50.7

(By thus enlisting missionaries) for You, O Mazdah (mindful), with Asha (justice) and Vohu Manah (good disposition), 776

-will-yoke-on speedy runners, thick-set and strong, 74

With spurs of adoration of You, 75

Through which (runners) may You (and Your cause) drive on (to progress): and might You aid me (too, last, but not least)! 77

50.8

With these Verses, which are famous as (verses) of zeal, 78 will, with stretched-out hands, encompass You, O Mazdah (mindful)! 779

You also, O Asha (justice), with the reverence of the faithful! 80

You also, (all Ye divinities), with the full ability of Vohu Manah (good disposition)! 81

50. 9

tāis vā*e* ya*s*nāis paitī *s*tava*s* ayenī 782
mazdā ashā va*n*hêus *sh*yaothanāis mana*n*hō 783
yadā ashōis ma*h*yāe vasê xshayā 784
a*t* hudānāus ishaya*s* ge*r*ezdā *hy*êm. 785

50. 10

a*t* yā vare*s*hā yācā pairī āis *sh*yaothanā 786
yācā vohū cashm*a*m are*j*a*t* mana*n*hā 787
raocā*e* *hv*êñg asna*m* uxshā aēurus 788
xshmākāi ashā vahmāi mazdā ahurā! 789

50. 11

a*t* vê staotā aojāi mazdā a*n*hācā! 790
yava*t* ashā tavācā isāicā! 791
dātā a*n*hêus ared*at* vohū mana*n*hā 792
haithyāvare*s*hta*m* hya*t* vasnā ferashōte*m*em? 793

III. But Zarathushtra Remains the Only Mediator.

50.9

will come towards You, O Mazdah (mindful), and Asha (justice), 782
raising (1) with these hymns, and with the deeds of (good disposition) Vohu Manah; 83
nd when I shall rule-at-will over my Compensation, 84
hen shall I become recipient (thereof), caring for that of the well-disposed (faithful believer). 85

50.10

hus, (1) whatever deeds I may have done before, 786
nd (2) whatever (objects) interest the eye through Vohu Manah (good disposition), (still they are as nothing when compared to) 87
he lights (of the sky), the sun, the dawn ('the shimmering bull of days'); 88
ll these, O AHURA Mazdah (mindful lord), and Asha (justice), exist for Your adoration! 89

50.11

will preach that I am Your praise-singer, O Mazdah (mindful)! 790
nd-may-I-be-this, O Asha (justice), as far as I am able, and can! 91
lay the Creator-of-life, through the help of Vohu Manah (good disposition), 92
rosper whatever genuine work is most suitable to His Will! 93

Vohukshathra Gatha

YASNA 51

51. 1

Vohū xshathrem vairīm bāgem aibī-bairishtem 794
vīdīshemnāis īzācīt ashā añtare-caraitī 795
shyaothanāis mazdā vahishtem tat nê nūcīt vareshānē! 796

51. 2

tā-vê mazdā paourvīm ahurā ashāi yecā 797
taibyācā ārmaitē dōishā-mōi ishtōis xshathrem 798
xshmākem vohū manañhā vahmāi dāidī savañhō! 799

51. 3

ā-vê gêushā hêmyañtū yōi vê shyaothanāis sāreñtē 800
ahurā ashā-hizvāe uxdāis vañhêus manañhō 801
yaēsham tū pouruyō mazda fradaxshtā ahī! 802

HYMN 51

Proclamation *of the* Kingdom.

I. The Children of the Kingdom.

51.1

SHA (justice) will procure the good Xshathra (realm),
which is a 'choice' and most productive destiny, 794
or those who, with zeal, through their deeds, practice the
best (doctrines), 95
(mindful) Mazdah ! (Grant that) I may effect (carry into
execution, realize) that (realm) ! 96

51.2

rst of all, O AHURA Mazdah (mindful lord), assure me
the Xshathra (realm) of Compensation, 797
nd then Thine, O Asha (justice) ! and Thine, O Armaiti
(love) ! 98
hrough Vohu Manah (good disposition), oh do You
grant profit to the worshipper of You ! 99

51.3

ıou, O Mazdah (mindful), art the first Teacher of those
who 802
ith their deeds, and in their tongue, commune with the
utterances of Vohu Manah (good disposition) ; 801
ay they attract (the attention of) Your ears, O AHURA
Mazdah (mindful lord), and O Asha (justice) ! 800

51. 4

kuthrā ārōis āfseratus? kuthrā merezdikā axshtat? 803

kuthrā yasō hyên ashem? kū speñtā ārmaitis? 804

kuthrā manō vahishtem? kuthrā thwā xshathrā mazdā? 805

51. 5

vīspā-tā peresas yathā ashāt hacā gam vīdat 806

vāstryō shyaothanāis ereshvō has huxratus nemanhā 807

yê dāthaēibyō eres-ratūm xshayas ashivāe cistā? 808

51. 6

yê vahyō vanhêus dazdē yascā hōi vārāi rādat 809

ahurō xshathrā mazdāe at ahmāi akāt ashyō 810

yê hōi nōit vīdāitī apêmē anhêus urvaēsē. 811

Vell) mayest thou ask all these (following questions:) 806

51.4

here are the Compensations for griefs? Where may we find pity? 803
here may (men) attain Asha (justice)? Where may a man establish the bounteous Armaiti (love)? 4
here (may he establish) the best (disposition) Manah? Where, O Mazdah (mindful), (may He establish) Thy Xshathra (realm)? 5

51.5

here may the Pasturer, having become a just man through his deeds, acquire cattle? 806
ill he (succeed in) doing so if, being of good understanding, he reverently prays to 7
im who is a just Judge, ruling over both Compensations for the benefit of the 'clever' (believers)? 8

51.6

he mindful lord) AHURA Mazdah (is He) who, at the last crisis of life, through His (power) Xshathra, distributes 810
) What is better-than-good to any one who prepares (the world) for His Will, 9
it (2) what is worse-than-bad to (every one) who does not distribute (contributions to Zarathushtra, SEE 44.19, or 46.1, 10, 18). 11

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51. 7

dāidī-mōi yê *g*am tashō apascā urvarāescā 812

amere*t*ātā haurvātā *sp*ênishtā mainyū mazdā 813

te*v*īshī utayūitī manan*h*ā vohū *sêñ*nhē. 814

51. 8

a*t* zī tōi vaxshyā mazdā vīdushē zī-nā mruyā*t* 815

hya*t* akōyā dregvāitē ushtā yê ashem dādrē 816

hvō zī m*a*thrā *sh*yātō yê vīdushē mravaitī. 817

51. 9

ya*m* xshnūtem rānōibyā dā*e* thwā āthrā *s*uxrā mazdā 818

aya*n*hā xshu*s*tā aibī ahvāhū daxshte*m* dāvōi 819

rāshaye*ngh*ē dre*g*vañte*m* savayō ashavane*m*. 820

51.7

Mazdah (mindful), (Thou who art the) Fashioner of the
Bovine (creation), the waters and the plants! 812
ırough the most (bounteous Mentality) Spenta Mainyu,
grant me Ameretat (immortality) and Haurvatat (health)
hich are full-of-vitality, and are, through Vohu Manah
(good disposition), enduring in the holy doctrines. 14

II. Opposition to the Prophet is Enmity to Humanity.

51.8

shall speak for Thee, O Mazdah (mindful), about what
(1) is threatened against the Drujist, and (2) what is
wished-for (and promised) to him-who maintains Asha
(justice). 816
shall speak thus because it is proper) to speak to the (in-
telligent man, referred to as the) Expert-knower; 15
nd besides, the prophet) rejoices through the Word
which is told to the Expert-knower. 17

51.9

ıd do Thou, O Mazdah (mindful), within (the nature of)
both contending Parties, set satisfaction, as a token (of
the accuracy of my prophecy of the Judgment by) 819
ıe metal, molten through Thy red fire (which, as a sifter,
shall) 18
ırm the Drujist, (but) profit the Ashaist. 20

51. 10

at yê mā-nā marexshaitē anyāthā ahmāt mazdā 821

hvō dāmōis drūjō hunus tā duzdāe yōi heñtī 822

maibyō zbayā ashem vanhuyā ashī gat tē. 823

51. 11

kê urvathō spitamāi zarathushtrāi nā mazdā? 824

kê vā ashā āfrashtā? kā speñtā ārmaitis? 825

kê vā vanhêus mananhō acistā magāi ereshvō? 826

51. 12

nōit tā-īm xshnāus vaēpyō kevīnō peretō zemō 827

zarathushtrem spitāmem hyat ahmī urūraost ashtō 828

hyat hōi īm caratascā aoderescā zōishenū vāzā. 829

51.10

Wherefore I am fearless; even those who would kill me
here are only bringing me closer to my reward)
hereas, he who would wish to kill me, not considering
this coming event, O (mindful) Mazdah, 821
e (punishes himself by becoming) malicious towards the
creatures that are existent, (and thereby becomes) a son
of the Druj (and will therefore share their fate), 22
hile I, (even though killed) will, for myself, call Asha
(justice), that He may come with a good Compensation.

51.11

uch being the fate of my enemies, I would like to know)
O (mindful) Mazdah, who is a friend to Spitama Zara-
thushtra? 824
; it not he) who has consulted with Asha (justice)? What
(is) bounteous Armaiti (love)? 25
· who, as a just (supporter) for the Magian Cause, show-
ed himself to be considerate of Vohu Manah (good dis-
positon)? 26

51.12

eturning to my enemies,) not very much did (Kik,) that
pederast (or, vulgar fellow) of the Kavay-tribe ingratiate
himself with me 827
hen at the bridge (or passage) of (the) earth (a mountain
pass?) he refused hospitality (1) to Zarathushtra Spitama
nd (2) to both (the oxen?) shivering with cold, whom he
(Zarathushtra) was driving along (ALL UNCERTAIN). 29

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51.13

tā dregvatō maredaitī daēnā erezāus haithīm 830
yehyā urvā xraodaitī cinvatō peretāe ākāe 831
hvāis shyaothanāis hizvascā ashahyā nasvāe pathō. 832

51.14

nōit urvāthā dātōibyascā karapanō vāstrāt arêm 833
gavōi ārōis āsêñdā hvāis shyaothanāiscā sêñghāiscā 834
yê-īs sêñghō apêmem drūjō demānē ādāt! 835

51.15

hyat mīzdem zarathushtrō magavabyō cōisht parā 836
garō demānē ahurō mazdāe jasat pouruyō 837
tā vê vohū manaṇhā ashāicā savāis civīshī. 838

51.13

ius the spirit of the Druj destroys the genuine (reward)
of the straight (path); 830
id his soul trembles at the Bridge of the Sifting which
will make manifest (his deeds), 31
(Giving access to the other world, M)
id through his deeds, and (through whose evil words of
their) tongue, the Druj have perished from the path of
Asha (justice). 32

51.14

ven) the friend(ly disposed) Karapans do not cultivate
their pasture properly by the proper rules; 833
ney effect, by their deeds and doctrines, griefs for the
Bovine (creation); 34
hich doctrine will at last bring (the Karapans) into the
Dwelling of the Druj! 35

51.15

n the contrary, when) AHURA Mazdah (the mindful lord)
shall, as first-comer, come into Garodman (the Dwelling
of Praise). 537
Zarathushtra, expect, through (having produced) profits
for Asha (justice), and through Vohu Manah (good dis-
position), 38
e Compensation which I taught to the Magians. 36

51.16

*t*am kavā vīshtāspō magahyā xshathrā n*as*at 839
va*n*hêus pade*b*īs manan*h*ō y*a*m cistīm ashā mañtā 840
*sp*eñtō mazdā*e* ahurō athā-nê *s*azdyāi ushtā. 841

51.17

ber*exda*m mōi ferashaoshtrō hvō-gvā daēdōisht k*e*hrpêm 842
daēnayāi va*n*huyāi y*a*m hōi i*sh*y*a*m dātū 843
xshay*as* mazdā*e* ahurō ashahyā āzdyāi g*e*rezdīm ! 844

51.18

t*a*m cistīm dêjāmāspō hvō-gvō ishtōis *hv*are*n*āe 845
ashā ver*e*ñtē ta*t* xshathr*e*m manan*h*ō va*n*uhīs vīdō 846
ta*t* mōi dāidī ahurā hya*t* mazdā rapên tavā! 847

51.19

hvō ta*t* nā maidyōi-mā*en*hā *s*pitamā ahmāi dazdē 848
daēnayā vaēd*e*mnō y*ê* ahūm ishas*as* aibī 849
mazdā*e* dātā mrao*t* gayehyā *sh*yaothanāis vahyō. 850

III. Supporters of the Prophet are Heroes and Saints.

51.16

ut Kava Vishtaspa attained (more than) these (both rewards); together with the rule over the Magian tribe, 839
hrough Asha (justice) as advisory-manager, and through the Verses of (good disposition) Vohu Manah, he attained Chisti (SOPHIA, or wisdom); 40
hus, for us (the faithful) is AHURA Mazdah (the mindful lord) bounteous-at-wish. 41

51.17

rashaoshtra Hvogva has shown (and promised) to me (as wife his daughter's) prized body. 842
Now,) in-order-that I may attain (to be) the recipient of Asha (justice), may the ruling AHURA Mazdah (mindful lord) 44
rant (to me) her desired (body) for the benefit of her good spirit (that she may be saved through me as husband, SEE 53.3)! 43

51.18

Iay Jamaspa Hvogva, glorious with riches, choosing this Chisti (SOPHIA, wisdom, daughter of Zarathushtra, whom he marries in Yasna 53) 845
hrough Asha (justice) (also) partake in that Xshathra (realm) of (the good disposition) Vohu Manah; 46
Iay AHURA Mazdah (the mindful lord) grant to me that they may find support with Thee (Ahura Mazdah)! 47

51.19

Maidyomangha-Spitama! He (Zarathushtra) who has given that (prize of verse 18, his daughter Chisti) to this (Jamaspa), 848
Vho, as having known through his spirit the (first) life, is wishing again the (the second), 49

51. 20

ta*t* vê-nê hazaoshā*en*hō vīspā*en*hō daidyāi *s*avō 851

ashem vohu manan*h*ā ux*d*ā yāis ārmaitis 852

yazemnā*en*hō nemanhā mazdā*e* rafe*dr*em cagedō. 853

51. 21

ārmatōis nā *sp*eñtō hvō cistī ux*d*āis *sh*yaothanā 854

daēnā ashem *sp*ênva*t* vohū xshathrem manan*h*ā 855

mazdā*e* dadā*t* ahurō têm va*n*uhīm yāsā ashīm. 856

51. 22

yehya mōi ashā*t* hacā vahishtem yesnē paitī 857

vaēdā mazdā*e* ahurō yōi ā*en*harecā heñticā 858

t*a* yazāi *hv*āis nāmenīs pairicā jasāi vañtā! 859

ays that thou (hast) the better (part) of life, having (practiced) the decrees of (mindful) Mazdah through thy deeds. 50

51.20

hat (better part which is) a profit of yours, all (you like-willed four leaders of the four preceding verses 15-19, Vishtaspa, Frashaoshtra, Jamaspa, and Maidyomangha), (I repeat, that better part induces you) to give (utterance to) 851

tterances with which Armaiti (love), with Vohu Manah (good disposition) being worshipped with reverence, 52

Vill grant Asha (justice) as a support of Mazdah (mindful). 53

51.21

desire a good Compensation (such as) this: to grow bounteous through the influence of Armaiti (love); 856

uch a person is prospering Asha (justice) with his doctrinal (thought SOPHIA, wisdom) through his utterances, deeds, and spirit; 54

To such a person) will (the mindful lord) AHURA Mazdah through Vohu Manah (good disposition), grant the Xshathra (realm or power). 55

51.22

(the mindful lord) Mazdah AHURA knows among (any of the men) who were, and who (yet) are (living, 858

ny persons) to whom because of their hymns the best (reward) from Asha (justice, is) yet (to come), 57

hese (men, like the above-mentioned four heroes), even by their names will I worship (publicly and individually); and into their presence will I enter with praise! 59

Vahishtoishti Gatha

YASNA 53

53. 1

Vahishtā īshtis *s*rāvī zarathushtrahē 860

*s*pitāmahyā yezī hōi dā*t* āyaptā 861

ashā*t* hacā ahurō mazdā*e* yavōi vīspāi ā hva*n*he*v*īm 862

yaēcā hōi dabe*n* sa*sh*eñcā daēnayā*e* va*n*huyā*e* ux*d*ā *sh*yaothanācā. 863

53. 2

a*t*cā hōi *s*cañtū mana*n*hā ux*d*āis *sh*yaothanāiscā 864

xshnūm mazdā*e* vahmāi ā fraore*t* yasna*s*cā 865

kavacā vīshtāspō zarathushtris *s*pitāmō ferashaoshtra*s*cā 866

dāe*n*hō *e*rezūs pathō ya*m* daēna*m* ahurō sao*sh*yañtō dadā*t*. 867

53. 3

tê*m*cā-tū pourucistā haēca*t*-aspānā 868

*s*pitāmī yezivī duge*d*ra*m* zarathushtrahē 869

va*n*hê*u*s paityāstê*m* mana*n*hō ashahyā mazdā*es*cā taibyō dā*t* sare*m* 870

athā hê*m* ferashvā thwā xrathwā *s*pênishtā ārmatōis hudānvare*sh*vā. 871

HYMN 53

Zarathushtra Gives his Daughter To Secure a Champion.

I. Marriage Ceremony.

53.1

The best riches that have been heard of are those of Zarathushtra, 860

Since (the mindful lord) AHURA Mazdah grants to him by Asha (justice) 61

For all eternity (1) felicities, (2) a good life, and (3) (the conversion of) those who deceived him; 62

(And Zarathushtra prays that his followers) may learn to formulate-correctly the utterances and deeds of the good spirit-of-religion. 63

53.2

And may Vishtaspa and (Maidyomangha) the Zarathushtrian son of-the-Spitama-family, and Frashaoshtra, 866

Establish the straightly just paths of the spirits for whom (the lord) AHURA has appointed Saviors 67

Who strive through utterances and deeds (inspired by Vohu) Manah (good disposition) 64

To utter cheerfully hymns for the adoration of (the mindful) Mazdah (in order to give him) satisfaction. 65

53.3

O Pouruchista, daughter of Haechataspa, 868

Thou youngest of the daughters of Zarathushtra, 69

(Zarathushtra) gives to thee this (Jamaspa as a husband who will) impress (on thee) communion with Vohu Manah (good disposition), Asha (justice), and Mazdah (mindful); 70

So take counsel with thy understanding (so that it may become) most bounteous (when it has become full) of well-disposed Armaiti (love). 71

53. 4

têm zī vê *spe*redānī varānī yā *fe*drōi vīdā*t* 872

paithyaēcā vāstryaēibyō a*t*cā *hv*aētaovē 873

ashāunī ashavabyō mana*n*hō va*n*hêus *hvê*nva*t* ha*n*hus mêm bêedus 874

mazdā*e* dadā*t* ahurō daēnayāi va*n*huyāi yavōi vīspāi ā. 875

53. 5

sā*hvê*nī vazyamnābyō kainibyō mraomī 876

xshmaibyācā va*de*mnō mêñcā-ī m*a*zdazdūm 877

vaēdōdūm daēnābīs abyastā ahūm yê va*n*hêus mana*n*hō 878

ashā vê anyō ainīm vīvêñghatū ta*t* zī hōi hushênem a*n*ha*t*. 879

53. 6

ithā-ī haithyā narō athā jênayō 880

drūjō hacā rāthemō yême spashuthā frāidīm 881

drūjō āyesē hōis pithā tanvō parā vayū-be*re*dubyō dus-*hva*-rethêm *na*sa*t* *hv*āthrem 882

dregvōdebyō dêjīt-aretaēibyō anāis ā manahīm ahūm mereñgeduyē. 883

53.4

(The bride speaks:) Him will I emulate! (The bridegroom speaks:) (Her) will I choose 872

Who-shall-generously-distribute-service to father, husband, pasturer, gentleman, Ashaist and pagan! 73

(The bride speaks:) The sunlit fruit of (good disposition) Vohu Manah shall be mine (I shall have a child? M) 74

(The bridegroom speaks:) May (the mindful lord) AHURA Mazdah grant it to (thy) good spirit for all eternity! 75

53.5

(Zarathushtra speaks:) I utter admonitions to those who are being married, and to maidens; 876

(That which) I am counseling to you, you should heed, remember, and realize, 77

Through spirit(ual precepts) striving for the life of (good disposition) Vohu Manah, 78

Vying with each other in Asha (justice), and spiritual precepts: thus shall you be happy! 79

53.6

Thus shall you be genuine men and women (husband and wife?) 880

For, can you discover any advantage in belonging to the party of the Drujists? 1

For what the Drujists desire shall be kept away from their bodies: AHURA Mazdah (the mindful lord) shall present bad food to those who (then shall be) crying 'woe', and shall withdraw comfort from the law-scorning Druj; 2

Thereby (with these other contrasting actions) you destroy the spiritual life (for yourselves). 3

53. 7

atcā vê mīzdem anhat ahyā magahyā 884
yavat āzus zarazdishtō būnōi haxtayāe 885
paracā mraocas aorācā yathrā mainyus dregvatō anasat parā 886
ivīzayathā magêm têm at vê vayōi anhaitī apêmem vacō. 887

53. 8

anāis ā duzvareshnanhō dafshnyā hêñtū 888
zahyācā vīspāenhō xraoseñtam upā 889
huxshathrāis jêneram xrūneramcā rāmamcā āis dadātū shyeitibyō vīzibyō 890
īratū īs dvafshō hvō derezā merethyāus mazishtō moshucā astū. 891

53. 9

duzvarenāis vaēshō rāstī tōi narepīs rajīs 892
aēshasā dêjīt-aretā peshō-tanvō 893
kū ashavā ahurō yê īs jyātêus hêmithyāt vasê-itōiscā 894
tat mazdā tavā xshathrem yā erezejyōi dāhī drigaovē vahyō? 895

53.7

But to you (the newly-married pair) shall be (granted) the Compensation of the Magian Cause 884

In-the-measure-that most hearty zeal (therefor) be rooted in your body; 5

But if you dismiss (abandon) the Magian Cause, you shall at the last cry 'woe!' 6

When the spirits of the Druj dodge downwards, and disappear! 7

II. The Bride-groom is Goaded to Conversion by the Sword.

53.8

Thereby let all the malefactors be deluded through Causes other (than the Magian) 888

Through whose good rulers peace shall be given to the dwellings and villages; 90

On the contrary, let the malefactors through whom are effected) murder and bloody deed, let them all be abandoned, and cry upwards in vain; 89

Let the greatest torture attack those captives of destruction—and let that occur soon, too! 91

53.9

Vagabond nomads) shall reach the Place of Decay with the Malefactors who, being law-scorning, and, as to their bodies, doomed, 892

Are seeking to degrade the worthy (Magians). 93

Where is the (Ashaist) lord who will deprive them of freedom and of life, 94

And establish) the (Kingdom) Xshathra, by which, O (mindful) Mazdah, Thou shalt give, to the Poor man, who lives justly, that Better (part)? 95

PART III

Higher Criticism *of the* Gathas.

Higher Criticism of the Gathas

Chapter I

Why Gathic Criticism is Inevitable.

I. Higher Criticism Universal, even if Unconscious.

The clear understanding of any book presupposes a grasp of e principles of interpretation. A novelist is not expected to be accurate as a geographer, nor a poet as a sociologist or theo-gian. With most books this preliminary attitude of the reader so obvious that the question of interpretation is never raised even mooted. Nevertheless it exists, for many books have, om time to time, been misunderstood, and hence have caused isunderstandings—exploded literary jokes, still deceiving the wary, generation after generation.

The question of interpretation has been raised principally in nnection with the most important books, such as the Bible, omer, or the Hindu epics. It might well, therefore, be applied the Gâthas which form the nucleus of a historical religion hich has survived several millenniums. But the study of the thas is nowadays less of a problem of orthodoxy, than one of mparative religion by such as do not profess their dogmatic au-rity. On this latter account, indeed, application of the canons interpretation to them might seem a need less burning, were not that they present some very real special difficulties which e set forth at length in this chapter, and which compel the ap-cation of the methods of the 'higher criticism.'

It is granted that it is most unfortunate that we have to judge of our facts before making deductions from them; it would seem to destroy all hopes of attaining results that are objective. But this misfortune is common to most inquiries. Even so certain a study as the differential calculus rests on an illogical basis—namely, that one would ever reach a limit by approaching it by infinitesimal quantities. We must therefore resign ourselves to unavoidable human limitations, and make the best of them.

II. Special Gathic Difficulties Demanding Interpretation.

The special Gâthic difficulties which demand interpretation or higher criticism may be distinguished as difficulties of

1, The works themselves, their language, author, and condition—*Internal.*

2, Their date, and traditional orthodox interpretation—*Mazdean*

3, Their bearing on the development of Christianity—*Christian*

4, Modern conditions of thought—*Modern.*

1. Internal Causes of the Extraordinary Difficulties of Interpreting the Gathas.

1 Great wealth of forms for a single case of the same class. Justi mentions ten forms for the accusative plural of nouns of the first â-class.

2 Conversely, many particular forms are found repeated in different cases. For instance, o could be found as termination in some one of the declensions for every case except dative or ablative singular. This source of uncertainty is of vital dogmatic importance in the case of the termination â which occurs in the vocative and instrumental singular, and nominative and accusative plural of the first declension, so that it is always uncertain whether Asha is addressed as an independent being, or only as an instrument of the Supreme.

3 The uncertainty of many tenses, as to whether they should be interpreted in the definite *conjunctive* mood, or in the indefinite *injunctive* mood, which may mean either past, present or future

4 Justi mentions a number of cases where scholars have imed that case-forms are interchanged.

5 In the later periods, grammatical degeneration set in, result-g in chaos; this may account for some of the hopeless passages.

6 Syntax, at best, is scanty, allowing of different interpreta-ns.

7 As in other languages, so here words have several mean-gs, so that the same words are interpreted *life* or *people*, and *ligion* or *individuality*. This opens the way for great uncert-nties and differences of opinion, some of which may never be ttled authoritatively.

8 The great number of apparently synonymous words whose stinctive shades of meaning seem to be hopelessly lost for reas-s both internal and external. Internally, many of them occur ly once, so that we are deprived of internal comparative assist-ce, while

9 The lack of contemporary writings deprives us of external ides to interpretation.

10 The difficulties of Avestan writing are great in themselves, the letters are both numerous and difficult to form and to dis-guish both in enunciation and representation.

11 The natural vicissitudes incident to the repeated copying of e manuscripts must have led to many errors and changes, hich would explain many of the variant readings given by Gel-er.

12 The political vicissitudes of the Persian race and the Maz-an religion were so extreme as to lead to the hopeless destruc-n of all but the fragments we possess, which, themselves, must ve been affected by the persecutions.

13 The evident literary manipulation of the Gâthas, whose der is not logical or topical, but mechanical, apparently accord-g to the numbers of the lines of the stanzas, which are 3 in sna 28-34; 5 lines in Y 43-46; 4 lines in Y 47-50; 3 lines in 51; and 5 lines again in Y 53.

14 There are places and words generally given up as hopeless-insoluble or corrupt. Among such passages are perhaps 46.17;

50.2; 51.12,17,18. One most important line in 46.15 is omitted. Difficult are javar in 48.8; dahyā in 48.10; beedus in 53.4, and yaême in 53.6.

15 The clearly expressed desire of certain scholars to keep the text of the Gâthas, as much as possible, from the public. One scholar who had begun the text in Roman transcription, stopped off short, and purposely continued it in the difficult Avestan characters. Are they trying to monopolize the subject?

16 The personal animosities of the chief scholars have led them to ignore each other. This has hindered the progress of the comparative commentary method to so fatal an extent that the one goes out of his way to announce that his interpretation of 29.6; 30,7,8,10; 34.4 and 44.7 is so certain as to be unquestioned, whereas the other has a differing rendering.

17 The mutual uncharitableness of the scholars which does not stop short of quoting other interpretations, while suppressing the names of their authors, to whom, however, unworthy motives are ascribed.

18 The frank disregard of case-forms by the most prominent translators, even after they have formally announced that they will not even consider the interpretation of any man who does so.

19 Perhaps the chief internal difficulty is the interpretation of the divine names. Should they be considered as personal divinities or as the psychological faculties of the believer? Bartholomæ's statement of the problem (G d A.vii) is useful:

"According as *ameretāt* indicates the divinity or the abstract idea, the word has been rendered *Ameretat* or *immortality*. It is, however, quite impossible to decide with certainty everywhere; for the poet himself did not hold to a firm delimitation between the abstract idea and the divinity. Only on this assumption can we understand that the divinity usually named *Vohu Manah* (i.e., Good Mind) is also occasionally referred to as *Vahishta Manah* (i.e., Best Mind), or even *Thy* (i.e., Mazdah's) Manah (mind). Consequently it is necessary, when such divinities are named, ever to keep in our con-

ciousness, what the name really signifies; and conversely, hen these abstract ideas are named, that they present iemselves to the bard also as divinities; only thus do we approach his meaning."

But who will or can decide where the bard intended the divin-y, and where the concept?

2. Mazdean or External Difficulties of Interpreting the Gathas.

The mere fact that the Gâthas are embedded in the scriptures f the Mazdeans is proof that their orthodox traditions, devel-ped in their later commentaries, have established a theological anon of interpretation, even if the Pahlavi translation, Neryo-*ang*h's Sanskrit text, and the later manuscripts, for the first time ssembled by Mills, were not to be considered. But of course, iese later Mazdean ecclesiastical interpretations are of no soter-ological interest to us. On the contrary, they are serious hin-rances to us who wish to arrive at the significance of the Gâthas n themselves, before Zarathushtra's personal prayers and prais-s were erected into doctrines and ritual.

The hindrance to correct interpretation of the Gâthas by these Mazdean ecclesiastical commentaries cannot be fully or sufficient-y realized until we recall the Reformation when a century-long ar and persecution were necessary to divorce well-mean-ng humanity from similar ecclesiastical interpretations. Moreover very assured result of modern criticism has been achieved by a esh re-statement of ancient problems, and studious avoidance f ecclesiastical interpretation. The same general rules must ob-ain in the Gâthic field; hence we must consider Pahlavi and cclesiastical interpretations as obstacles rather than guides.

3. Christian Difficulties of Interpreting the Gathas.

Comparative Religion, as well as the History of Christianity, re vitally interested in discovering the real nature of the Persian eligion before the days of Cyrus *the Messiah of the Lord* (Isaiah 5.1), of his friendliness to the Jews, and his liberating them for

the express purpose of reestablishing their national worship. Enmity between them is incredible; the only question possible is the extent to which the friendship and interaction went. Unfortunately, this question has not been argued dispassionately, because Catholic, Protestant, Jewish and Parsee confessional interests are involved. Each seeks the facts that will aid his cause, and by conducting his enquiry suitably, finds them. Evidently confusion will not cease until the whole subject is removed from partisan associations.

4. Modern Causes of Difficulties.

The mental and moral attitude of the reader must ever be considered in the attempt at a correct understanding of a writing. Hence we must not fail to recall and reckon with that shallowness of many unemployed, irresponsible, but socially prominent persons (most frequently females) whose good intentions have led them to forget the 'shorter and uglier word' expressive of statements denying diseases, and that 'mysticism' *may at times be, and frequently is* no more than a cheap and lazy haziness. The publican who, because he is seeking absolute truth, goes through the world with despair gnawing at heart, is no doubt dearer to the God who endowed man with intelligence. But these well-intentioned 'mystics' are in the majority, and, no doubt, will be antagonized by the *apparent* materialism and scepticism of this honest effort to discover the primitive beliefs which alone Zarathushtra could have had so early in the evolution of the race—the only alternative being to deny evolution to something better, and to turn around from the future to the past, looking on it as the mirror of *one's own self*, usually.

III. Guides of Interpretation.

Have we any compass on our adventurous voyage of discovery? Have we any quadrant, any log, any sounding-line, any anchor?

Our guides should be
1, Precautionary measures preventive of self-delusion;
2, History and ethnology as the *frames* within which
3, Comparative Religion may aid us to recognize and marshal
4, Whatever definite facts, however few or faint, we may possess.

1 PRECAUTIONARY GUIDES AGAINST SELF-DECEIT.

We will be considerably helped in our self-analysis by scrutinizing the development of the recognized criticism of other ancient scriptures. To begin with, we must

(a) Throw by the board all those familiar theological notions and later Mazdean legends, readmitting them, if at all, only one by one, and that on due proof. We will therefore begin by rejecting all ideas of **archangels** (*M 122*), **theology** (*M 173*), **saints** (*M 183*), **millennium** (*M 174*), **primeval world** (*M 82, 80*), **covenant** (*B 1109*), **book-keeping** and **weighing** (*B*, G dA, *122*), and **open-laying** (*B 309*), among all other Mazdean and Hebrew notions.

(b) Neither must we explicitly draw conclusions which may indeed be inferentially implied in our documents. The history of religions shows that the self-conscious drawing of logical conclusions from generally accepted statements has generally required centuries. This applies especially to Zarathushtra's eschatology which the Mazdeans later reduced to a very logical system, of which he himself may have been entirely unconscious even though he used language which may be interpreted best by those very Mazdean deductions.

(c) We must avoid methods that are *Procrustean*—that is, to cut up the facts to suit some theory of ours, or to find a unity where none was intended. In the recognised criticism of ancient scriptures, as long as every line had to be tortured into absolute agreement with every other, no progress was made; and not until the individuality of the several component parts was acknowledged, was the larger harmony of the whole discovered. Who

would want to listen to a harp all the strings of which were tuned to the same pitch? Even in the Gâthas we must expect to find developments of belief by the same person, and interpolations by others; we must be prepared to differentiate later from earlier parts; we must not shrink from studying pre-Zoroastrian religion in order to learn the significance and extent of his innovations.

2 Comparative Religion Illustrates Gathic Problems.

We may confidently appeal to Comparative Religion for the preliminary presumptive solution of one of the special Gâthic difficulties: how far we should translate the divine names into moral conceptions and psychological functions, or whether we should consider that they represent pre-Zoroastrian divinities, no doubt moulded and transformed?

Comparative Religion teaches us to distinguish, in the eternal spiral of religious progress, two contrasting moments: tradition and innovation. But the sane man, who is both aspiring and conservative, attempts to combine these stand-points by reading enlightened morality into traditional divine names or formulas become incomprehensible or misunderstood—an attitude known as *euhemerism.* On the other hand the reformer, either too ignorant to know that absolute truth is unattainable, and that the peculiar charm of what to him seems truth really consists merely in its being *his own opinion;* or that he is so unfortunate as to live at some time of particular stress—in both cases the reformer destroys what he does not understand, and establishes a moral religion in the guise of reform (partial) or innovation (entire). Now where did Zarathushtra stand—was he a Euhemerist, a reformer, or an innovator?

He was no innovator, for he frequently infers the preexistence of some of the cults. Our question, therefore, narrows itself down to which is most likely to have been the original interpretation of the Gâthas, the moral Euhemeristic, or the objective polytheistic? But we may ask, was any Euhemerism ever original?

Surely not, for interpretation presumes the preexistence of its facts. We may therefore conclude that the objective polytheistic interpretation of the Gâthic divine names may have been the more original. This would seem all the more likely in that it would yield a solid basis from which to distinguish the two great efforts of Zarathushtra against polytheism:

1 To superimpose a supreme monotheistic divinity, **Mazdâh**;

2 To spiritualize away euhemeristically the earlier gods wherever convenient or advisable.

Our problem receives a strong illustration from Greek religion. Euhemerus and the Stoics found moral mysteries in the questionable Homeric stories about the divinities. Fortunately for us, this occurred within comparatively historical times so that we may assert without much fear of contradiction that to Homer himself those childish stories appeared as objective as they no doubt seemed to his childish contemporaries. In the matter of the origin of religious ideas, we should therefore not seek any *original spiritual idea*, but rather some ethnological or historical fact, with which, at times, its spiritual interpretation *may have coexisted.*

3 The Origin of Gathic Monotheism Illustrated.

Having concluded therefore to the entire propriety of an objective interpretation of the Gâthic pantheon, we must turn to the allied question, whether Zarathushtra created the subordinate divinities and placed them beneath an already existent supreme deity, or invented a supreme deity over an already existent pantheon, by a hierarchical method subsuming the *old* manifold under the *new* unity?

Comparative Religion has, again, an example how such changes *actually occur.* When, on the return from the Babylonish captivity the Hebrew high-priest Joshua established the full ritual law, its searching severities aroused deep and lasting, even if subdued resentment. This led to malicious reflections and criticisms of the scriptures attributed to the Giver thereof. The result was a realizing discovery of its many apparent moral crudities, and

the conclusion of the *minim* or Jewish heretics was that the Law was bad, and that the scriptures were inspired by a God morally imperfect. The orthodox Jews answered by closing their eyes to the apparent facts (all that could be done in that uncritical age) and reiterating firmly that the deity of the Scriptures was good. The uncritical *minim* therefore had the choice of losing all faith in the Biblical deity, or all their faith in goodness and morality. What did they do? They elected a third course: they superimposed a *good supreme* deity above the misunderstood *prima-facie* crude Jewish Creator. This solution was very convenient inasmuch as it provided a classification for foreign divinities, which the Jews had, till then, fortunately or unfortunately, been able to ignore, but which the Romans now forced upon their consideration. Indeed, this solution would have carried the day but that Christianity arrived, and with sublime instinct refused to bate one jot of its faith in the divine, while introducing the intellectual discipline which solved whatever real problems there were, by relegating the responsibility for any apparent crudities to where they properly belonged — the imperfections of the divine Spirit's instruments.

This historical development shows us that if Zarathushtra attempted to cure the polytheism of his day by the superimposition of a Supreme, he did nothing unnatural, unexampled, incredible. How could it have happened that his followers were known as *Ashavans* (and not *Mazdeans*, as from the Supreme whom he proclaimed !) unless they had previously been known and recognised as partisans and worshippers of *Asha?* Zarathushtra's insistence that Mazdâh is the *father* of Asha (47.2) now appears in its true light as a *politic introduction of the supremacy of Mazdah to Ashaists.* Later than the Gâthas these thus subordinated divinities were regularly organized into a coherent group of seven *Bountiful Immortals* or *Ameshaspends,* which term may not unfittingly be rendered *archangels.* But it occurred only in the later times of the Haptanghāiti, Yasnas 35-42, and this idea should not be reflected back into the Gâthas, forming an anachronism.

4 Ethnology Fixes the Period of Certain Gathic Ideas.

Let us take a glance at the Egyptian pyramids. It is not so very long since the Egyptian pyramids were looked at with awe as unexplained miracles testifying to some mystic knowledge and power of prehistoric races. When, later, pyramids were discovered in Yucatan, it was supposed that they were built by immigrants from Egypt. But gradually it was discovered that there were pyramids everywhere, and that many of the so-called pyramids were no more than the Stone Age's facing of hills, and hence seem to have been no more than mounds more permanent than those of the mound-builders; and the discovery in Egypt of remains of the earlier periods of the Stone Age support this.

Just like the pyramids of Egypt, the Gâthas can never receive their true interpretation until they are withdrawn from their splendid isolation, and are compared with the facts and customs of the period in which they originated. Zarathushtra's great solicitude for the Cow will not be interpreted as humanitarianism so much as the establishment of a settled pastoral community. The uncertain word maga which Bartholomæ (1109) renders as a *covenant* or *secret religious society*, will only remind us that Diogenes Laertes and Herodotus supposed the word *Magi* was the name of his tribe, which its gifted son turned into the appellation of priests and wonder-workers, enshrined in our modern words *magic* and *magician*. But whence did the tribe get its name? Perhaps from maga, *a hole*, if Zarathushtra, according to Y 50, led his fellow-tribesmen out of some dark ravine or cleft into open agricultural lands. This would further agree with the interpretation of Zarathushtra's social significance as that of the world-wide change from nomadic to agricultural or pastoral society; and in those early days (as it should also be more realized in our own days) social and religious problems were inseparable—the demagogue was *ipso facto* a prophet; social economy was discussed in religious terms. Social need furnished the steam, while the religious zeal acted as the guiding lever of progressive civilization.

IV. The Facts Themselves.

Thus having constructed a comparatively modern frame-work, let us now put therein what actual facts we do know of Zarathushtra's life, and notice if they do not fit those surroundings.

BARTHOLOMÆ (GdA 124) well speaks of the narrow conditions under which the Gâthas arose. We hear of a few enemies, Gerêhma and Bêñdva; of one supporter, Dĉjāmāspa Hvōgva. Zarathushtra thunders excommunications because (?) on a cold winter's night he, his companion and beast have not been hospitably sheltered, 51.12. Slaughtering of cattle seems to be the chief sin, 32.8,14. The prophet cries to the Divinity and appeals to Destiny about no more than the possession of some house in the neighborhood (?) 50.3. Against enemies, violence and even murder are meritorious, 53.8. A pair of cows in heaven is the promise made to believers, 33.3; 44.6; 50.2; 51.5; and for himself Zarathushtra urges the Divinity for ten mares with stallions, and a camel, 44.18. Thus does BARTHOLOMÆ conclude:

'The reformation which attaches to the name of Zarathushtra is not exclusively religious, but also agricultural, attempting to accustom the nomadic tribes of Eastern Iran to permanency of settlement, and consequent rational agriculture and cattle-raising. The local tradition derives Zarathushtra from Western Iran, and the local agricultural conditions support this. Western Iran stood then doubtless in a higher cultural position than the East. This would explain why Zarathushtra attempted to spread the blessings of orderly conditions which he had experienced in the West, to the East, the scene of his activities; and it is quite comprehensible that Vishtāspa, as an enlightened ruler, favored the Prophet primarily for his agricultural aims, and supported him therefor.'

V. Conclusion.

We might characterize Zarathushtra as combining the sociological and political activities of a Joshua with the theogony and agricultural teachings of a Hesiod. The books of Joshua and Judges represent very tellingly the Gâthic struggles with the demon-opponents and all their deeds of blood; while Hesiod's teaching of a supreme God, the dualism of the original *Eris* (love celestial and physical), the *Fire*, the *Guardian Spirits* (OeD 121-126), *agriculture,* and *morality* are strikingly duplicated in the message of Zarathushtra. Of course, Hesiod lived a century later, and represents sociologically a subsequent stage of development, that from pastoral to agricultural civilization; for though Zarathushtra may have taught this step, according to our interpretation of Yasna 50, there is no doubt that he *primarily* represents that earlier sociological step—the dawn of pastoral life among the nomads of Western Iran.

It should not be thought that this sociological interpretation or valuation of Zarathushtra's *religion* diminishes or degrades it. On the contrary, it exalts it. First, that religion is drawn down from the nebulous region of speculation into the clear, sane light of historical actuality. Secondly, Zarathushtra shines all the brighter by contrast with the greater obscurity. It only adds to his glory that he was willing and able successfully to implant his monotheism, his personal devotion, his passion for righteousness and his humanitarianism among those blood-stained nomads.

In conclusion, let us gather from him all the good we may without repeating that immortal error of *deifying his errors also.*

CHAPTER II

CRITICISM *of the* GATHIC PANTHEON.

1. Method *of the* Criticism.

Why any criticism at all? Criticism is certainly out of place where all is consistent; but a chaos demands from intelligent beings, endowed with the desires of knowledge and progress of truth, a stand, an attitude, an explanation of some sort.

Nor does criticism usually come from enemies. Much knowledge and more interest are needed to induce human beings to spend their time in a profitless venture. It is a sign of interest and should be welcomed as such, apart from the enlightenment it may yield.

The subject-index shows that we have in the Gathic field full justification for critical consideration. We have a bewildering array of divinities, and these divinities seem to conflict in their claims, functions, and nature. In one place some appear as supreme, or first-rank divinities, in others only as agents. Again, the real (not the legendary) biography of Zarathushtra will remain unknown unless we succeed in puzzling it out from these hymns; and so compelling is this problem that Mills has already attempted to change the order of some of the hymns in order to secure a more consistent sequence.

Having therefore good grounds to apply critical methods to the Gathas, we may begin to do so by the preliminary stage of searching analysis; by recording

(1) Duplicates;

(2) Distinctions between the various members of such duplications, and other parties in general;

(3) These will lead us to examine what groups of thought, or associations exist between these various members; which, when contrasted will lead to some provisionary

(4) Reconstruction on a coherent scheme.

Duplications, in the Gathas, appear to be of two kinds, the general and the detailed.

2. General Duplications.

The general duplications here pointed out appear in the tentative parallel arrangement of the two coherent Gathic groups Ahunavaiti, Yasnas 28-34; and Yasnas 43-51, 53 as duplicate biographies of Zarathusthra, whose details are worked out in the *Harmony of the Gathas* prefixed to the *Life of Zarathushtra.* The general reasons for this parallel arrangement, are as follows:

1. The two Hymns on Dualism, 30 and 45. Each begins with a declaration of intention to speak, and an exhortation to the hearer to hear, mark, learn, and inwardly digest; followed by the definite announcement of dualism, 30.3, 4; 45.2.

2. The coherence of the two groups, 28-34, and 43-51,53, divided by the differing *Haptanghaiti,* 35-42. The first group has 3 lines to a stanza; the latter has varying stanzas.

3. The explicit or formal salutatory beginning of 43, and the affecting ending of 34, praying that all mankind become progressive.

4. The duplicate choice of the cattle and appointment as Judge.

5. The duplicate mention of the names of the Zarathushtrian heroes, (Vishtaspa; and the other ones.)

6. Question about the origin of the heavens, 31.7; 44.3.

Guided by these definite duplications, the minor parallelisms fall into fair order, as the reader may judge by comparing the left-hand with the right-hand pages of the *Life of Zarathushtra.*

3. Detailed Duplications.

1. The contrast between Vohu Manah and Aka Manah, and Spenta Mainyu and Angro Mainyu. We may add to this Asha and the Druj. We have here three cults, the Asha-Druj or Moral cult; the Manah or Mental cult; the Mainyu or Spirit cult.

2. The path of Asha, 33.5, 6; 51.13; the path of Vohu Manah, 34.12; 51.16; the path of the cow, of free will, 31.9; the path of profit, 43.3; the path of good teaching, 46.4; the path of the daenas of the Saoshyant, 53.2, with the way of Vohu Manah and the daenas, 34.13; and the Milky Way, 44.3.

3. *Asha* and *Ashay* are evident duplications; and, indeed, we find *Ashay* almost exclusively connected with Vohu Manah.

4. There is the manifold designations of the abode beyond:

a. The house of the Clever.

b. The house of the Best or Worst Mind.

c. The house of the Druj.
d. In harm, in harmlessness, 46.17.
e. Garodman.

All these may be synonyms, but certainly originated in different surroundings.

5. There are many words for *knowledge* or *word,* each belonging to a different complex or group of ideas and thought.

6. There is *Armaiti* and *Tushnamaiti.* The first is certainly grouped with *Asha,* the latter occurs 43.15, contrasted with Ashaists.

7. We also have the duplication or contradiction of the Spirit wearing the heavens and their lights as a robe, 30.5; and *Zarathushtra's* question about it as if unknown to him, 31.7.

8. *Ada* is a duplication of *Adana;* and so we find the latter in the Vohu Manist, 30.7; the former in the Spenta Mainyuist, 33.12; 33.11 and 48.1 are not definite.

9. We have another duplication, *patha,* f, in the first document, 31.9; and *pathman,* n, in the second, 46.4.

10. We have the duplications of *tare-maiti,* 33.4; and *vairi-maiti,* 32.3; the former opposed to Armaiti, the latter possibly to Tushna-maiti, as we shall see later.

4. Distinctions.

1. Kavay Vishtaspa only *attains* to the Magian leadership, 46.14; 51.16; hence he did not possess it originally.

2. The Daevas rushed over together to Aeshma, 30.6. Hence they were not with him originally, presumably belonging to another party.

3. The Kavay *assist* the Druj, 32.14; hence they are distinct from them.

26. They 'who utter just words' had communion with Drujists, hence they need a warning not to do so, 49.9.

27. Jamaspa is invited to join with the Ashaists, 49.10. Hence he did not belong to them before.

28. The daena of the Druj (who has gone over to him) therefore destroys the 'just-straight' (path), 51.13; which must, therefore, differ from the Druj.

29. Zarathushtra is not yet a recipient of Asha in 51.17.

30. Zarathushtra mentions, 33.2, as meritorious actions, either the killing of a Druj, or the instruction of a comrade. This implies that not all comrades were believers.

31. Zarathushtra opposes Daevas, Druj, and *Pairimaiti* (the Proud), 32.3. Who were these latter? Were they the unbelieving Clever?

32. *Tare-maiti* (33.4, see 45.11) is to be removed from the nobility by magic practice. The word contrasts naturally with *Ar-maiti;* just as *Vohu Manah* contrasts with *Aka Manah;* and *Spenta Mainyu,* with *Angro Mainyu.*

33. The juxtaposition of Daevas and Men (or, Mortals, Doomed-to-Die.), shows that the designation *Mer* was the appellation of a particular class, 29.4; 48.1. In 34.5, the division seems to be three-fold, Savages, Daevas, and Men (Doomed). Again, 45.11, the division is Daevas, Scorners, and the Lukewarm, as opposed to the faithful followers. So preponderating seems the influence of the Daevas, 32.4, that the term seems to apply to all renegades from Vohu Manah, Ahura Mazdah, or Asha.

34. Some know Vohu Manah, but turn difficulties or doctrines to their own advantage, 34.7. This implies a Vohumanist cult that is recognized publicly.

4. Friendly to the Magians are the Karapans, 51.14; nd the Turas, 46.12. Hence they are not identical with ıem.

5. Aeshma is mentioned along with the Druj, 29.2; ence is not understood to be one of them.

6. *Grehma* is friendly enough with the Clever to be ble to pervert them to becoming Drujists; but he is in pen warfare with the Ashaists whom he slaughters, 2.10. Hence the Clever and the Ashaists differ from ach other, for some of the Clever were in union (*sar*) ith the Drujists, 49.9.

7. The clever are *worthy of* Vohu Manah's closer ac- uaintance; hence they are not already his followers.

8. Zarathushtra, promises to be a support for the shaists, 43.8. Hence he did not originate among them.

9. Bartholomae, 645, had already noted that *tash* creating) is a word which occurs only in connection with *av,* the kine.

10. Zarathushtra consults Vohu-Manah how he should dore Ahura Mazdah, 45.6. Hence Zarathushtra was ot, originally, a worshipper of *Ahura Mazdah.*

11. Tushnamaiti, 43.15, is contrasted with both shaists and Drujists, and represents a party concil- ıtory of Drujists.

12. The Cattle was created for the herdsman and for ıe farmer, 29.6. Hence the two latter are not identical.

13. Zarathushtra was the only one who had heard the eachings of Asha *and* Vohu Manah before his appoint- ıent as Judge, 29.8. Hence, the teachings of Asha and ohu Manah are not identical.

14. *Such as You,* 29.11, shows a multiplicity of cults, r of divine beings.

15. The free choice of the Cattle, 31.9, indicates a urther change from pastoral to agricultural life.

16. Stanza 7 of 51 seems to distinguish
(*a*) Cattle, Water and Plants;
(*b*) Spenta Mainyu, Health and Immortality; and
(*c*) Vohu Manah, *sengha*-teachings; *tevishi,* firmness, and *utayuiti,* endurance.

17. Asha is distinct from the Shaper of the Cattle, 29.2; for he converses with him.

18. The *daenas* are to be taught about Asha, 33.13; hence they are not yet acquainted with Asha.

19. How will *Armaiti* extend over those to whom the *daena* was announced? 44.11. Evidently *Armaiti* did not yet extend over them.

20. This was the purpose of Zarathushtra's *first* call, 44.11. Does this infer he had a later one too?

21. Vishtaspa, the Spitamians and Frashaoshtra (all Spenta Mainyians) are to Convert the *daenas* of Vohu Manah, 53.2. Hence they were not of the same cult with Vohu Manah.

22. The *daenas* are invited by instruction about Compensations, 33.13; 48.4; 49.5. Hence the *daenas* were not yet familiar with these compensations.

23. Zarathushtra's adherents were among the various cults, 45.11.

24. The Karapans and Kavays, though politically powerful, do not seem to be aware that their own souls and spirits will meet them at the Judgment-bridge (a Dathaist doctrine); hence, they are 'fools,' 46.11. Evidently they did not belong to the 'Clever' or Dathaist party.

25. 'May yet establish the Daevic gods through the *daenas* (converted to) of the Drujists,' 49.5. This seems to refer to some definite event which Zarathushtra anticipated.

5. Asha and Vohu Manah Contrasted.

Similarities of Asha and Vohu Manah.

1. A and VM are joined together, 8 times.
   49.7, 12; 50.1, 4, 7; 51.3, 15, 16.
2. Both are created by their father AM, A 4, VM 2.
   A 31.7, 8; 44.3; 47.2.
   VM 31.8; 44.4.
3. They are joined with AM, A 23, VM 10.
   A 28.9; 30.9, 10; 31.21; 32.6, 9; 33.14; 34.3, 5, 6; 46.18; 48.9, 12; 49.6, 7; 50.1, 4, 5, 8, 9, 10; 51.3.
   VM 28.2, 6, 9; 30.10; 31.21; 32.4; 34.5, 6; 49.7; 50.1.
4. They abide with AM in heaven, A 4, VM 8.
   A 30.7; 33.3, 5, 6.
   VM 30.7; 31.7; 32.15; 33.3; 43.6; 44.9; 46.14, 16.
5. They are like-willed with AM, A 5, VM 2.
   A 28.8; 29.7; 51.20; 49.6; 51.20. VM 32.2; 51.20.
6. They are sung, prayed, sacrificed to, served and worshipped, A 17, VM 7.
   A 28.1, 3, 9; 31.4; 33.8; 34.3; 49.12; 51.22; 50.4, 7, 8, 9, 10, 11; 51.2; 51.10, 22. VM 28.1, 9; 30.1; 33.8; 28.2, 3; 49.12.
7. They are to be part of the beatific vision, A 5, VM 1.
   A 28.5; 30.1; 32.13; 43.10; 48.9. VM 28.5.
8. They make covenants, have allies, demand loyalty and support, A 27, VM 4.
   A The 23 references to Ashavans, given above; 31.22; 33.9; 49.2, 9.
   VM 32.11; 49.3, 5; 51.11.
9. They are the counsellor of AM and of the faithful, A 5, VM 3.
   A 31.3; 34.12; 46.9, 17; 51.11. VM 44.13; 45.6; 47.3.
10. They teach, have words of life, A 7, VM 7.
    A 34.15; 44.8; 46.2; 43.12; 48.13; 50.5; hints leading to Paradise B 51.3. VM 34.15; 44.8; 46.14; 46.9; 47.2; 48.3; 51.3.
11. They have straight paths, A 5, VM 3.
    A 33.5, 6; 34.13; 51.13, 16. VM 34.12, 13; 51.16.
12. They make men worthy, A 2, VM 2.
    A 28.10, 11. VM 28.10, 11.

13. They are to be realized in good action, A 6, VM 2.
A 46.15; 48.7, 12; 51.1, 21; 53.5.
VM 50.9; 53.5; to strive for the life of VM.

14. Are a prize to be attained and treasured, A 8, VM 5.
A 28.4; 34.1; 43.1; 44.13; 46.3, 12; 51.4, 17.
VM 32.9; 33.13; 43.1; 46.2; 53.4.

15. They protect the poor, A 1, VM 1.
A 34.5. VM ib

16. They grant and promote power, A 13, VM 5.
A power, 29.10; 33.12; 31.16, body, 33.10; wealth, 33.11; congregation, 34.13, 43.14; 44.1; welfare, 44.10, 15; 47.6; plants, 48.6; cattle, 51.5.
VM rule, 29.10; body, 33.10; wealth, 33.11; house and farm, 46.13; strength and subsistence, 51.7.

17. They grant awards, realms, happiness, A 16, VM 18.
A 28.2, 6, 7; 43.2; 44.18; H and Am, 45.10; 49.9, 12; 50.3; 48.7; 51.1, 2, 8, 15, 22; 53.1.
VM 30.8; 31.4, 6; 33.12; 34.7, 14; 43.2, 16; 44.6; H and Am, 45.10; 46.7, 10, 12, 18; 49.12; 51.2, 15, 21.

18. They watch over men, A 1, VM 1.
A 44.2. VM 28.4.

19. They are the responsible agents to appoint a judge, A 4, VM 6.
A 29.2, 3; 49.9; 44.6. VM 29.7; 43.7, 9, 11, 13, 15.

20. They are intimate friends, A 2, VM 1.
A 49.8, 5. VM 45.9.

21. They punish the wicked, A 4, VM 1.
A 30.8; 31.1; 44.14; 51.13. VM 49.1.

22. They are means, agents, mediators, A 25, VM 13.
See above.
VM 32.6; 33.12; 34.3, 14; 46.9, 10, 18; 48.3; 50.6, 11; 51.27, 15, 21.

23. They take part in the judgment, A 5, VM 3.
A 31.5; 32.6; 29.2, 3(?); 46.9(?).
VM 33.12; 43.16; 44.6.

The reader is reminded much of this is illusory, and no more than suggestion, depending on the translations

2. DIFFERENCES BETWEEN Asha *and* Vohu Manah.

1. Rule, VM; A, power. A is the more active one. 29.10.
2. Through A, AM gives glories; 53.1 through VM, the realm. Both active. 51.21.
3. VM promotes realm of A 46.7. Asha and VM active.
4. Through VM, Z hears what AM and A consulted, 46.9. Both.
5. VM admits to realm those among whom A appears. 46.12. Both.
6. VM's glories given by A. 28.7. A active.
7. A dependents are loyal to VM. 32.11. A active.
8. Those who lack VM refuse Arm, and are avoided by A. 34.9. A.
9. VM's realm promoted by Arm and A. 34.11. A active.
10. AM grants VM's blessings through A. 43.2. A active.
11. VM takes men to A to be instructed. 43.12. A active.
12. Through A, men get acquainted with VM. 45.9. A active.
13. AM teaches through A what the possession of VM is. 46.2. A active.
14. A counsels with VM, and creates cattle. 47.3. A active.
15. Through A, the faithful wish to assure themselves of reward of VM. 48.7. A active.
16. Attachment of VM occurs through intimacy with A. 49.5. A active.
17. What AM has promised through VM he gives through A. 50.3. A active.

3. PECULIARITITES OF VM.

1. Helps to distinguish, understand. 31.5.
2. AM promotes VM, 31.10, and through VM what is consistent with his will. 50.11.
3. VM brings the spirit, 33.9, and praises it in words. 47.2.
4. AM promises rewards through VM. 50.3, 48.7.
5. Those who possess VM believe in the realm. 51.18.

4. PECULIARITIES OF A.

1. Destroys druj. 30.8; reciprocally 31.1, 44.14, 51.13.
2. Is fire. 34.4, 43.4, 9 (46.7; 47.6; 51.13?)
3. Is connected with Armaiti 7 times, with VM 3 times.

34.9, 10, 11; 46.16; 48.11; 49.5; 51.2.
34.9, 10, 11.

4. Is a friend.
   32.2; 50.6(?); 43.14; 44.1; 45.6; 46.13; 49.5, 8; 50.6.
5. Is the means of knowing, is inter-relation between God and man. 31.13 45.8 44.2 45.9.
6. Is the main principle.
   29.8; 31.6, 19; 33.13; 34.2, 7, 8; 49.3; 51.18.
7. Give bliss and good lot. 51.8; 51.10.
8. Is judge. 29.2. 3; 46.9; 31.5; 32.6.

Summary.

Summarizing the above data, it will be seen that Asha and Vohumano are, on the whole, identical; but Vohumano is the weaker, less exteriorly active, and less individual of the two.

Of the common characteristics, Vohumano is more frequently mentioned in three (Nos. 4, 17 and 19, the latter being repetitions); the same in four (Nos. 10, 12, 15, 18, all minor ones); and by far less in the remaining 15 characteristics. Adding all the cases together, Asha is mentioned 192 times and Vohumano only 110, or 57 per cent.

Of the characteristics in which Asha and Vohumano are contrasted, Asha seems in 12 cases to be the more active (Nos. 6-17); in Nos. 1 and 2 the distinction is not very striking, while in Nos. 3, 4 and 5 the activity seems equal. Apparently, then, Vohumano seems interior and operative, while Asha is exteriorly active.

Of the 5 characteristics peculiar to Vohumano, none is peculiarly striking—with only 8 references; of the 8 peculiarities of Asha, there are 41 references, an average of 6. And these peculiarities are strong; partnership with Armaiti, being the divine fore, being the divine friend, and the main principle or doctrine.

It might then seem as if Vohumano were merely a later replica of Asha, the name *Asha-dependents* given to the faithful sufficiently suggesting and confirming this conclusion.

CHAPTER III.

GROUPING *of the* ASSOCIATIONS.

We have now analyzed the Gathas and found a number of striking parallelisms and distinctions. We must now sort these out into groups or associations which shall, if possible, be internally coherent. We may do this under the following heads:

1. The Daevas.
2. The Armaitians.
3. The Ashaists.
4. The Vohu Manians.
5. The Spenta Mainyuists.
6. The 'Clever,' or Dathaists.
7. The Magians.

1. *The* Daevic Cult.

The Daevas were a political race, possibly descended from, or of the same race as the Vohu Manists, 32.3. Zarathushtra's attitude towards them seems to have changed from friendly to hostile, and, at the same time, he refers to them in such terms of general commonsense as were probably in common use at that day.

The Daevas became bad because they chose wrong; while choosing, they were deluded, 30.6. Again, in 32.1, it would seem that the Daevas attended Zarathushtra's reception, and were, without blame, included in the enumeration of the persons present; and possibly, among his converts.

b. Hostile.

Their deeds are long since known to the seventh (region of) the earth, 32.3. Hence they predominate so much that all other heretics are confused with them, 32.4. Their Kings had not ruled well, 44.20. Their prophet (Grehma) destroyed the second life, 32.5, through his utterances; Grehma, therefore, seems to have held doctrines at variance with Zarathushtra's eschatology.

It has long since been announced what may be awaited by daevas and men, 48.1. Whoever hates them is the friend of Zarathushtra, 45.11. Their evil destiny is 'the house of the Daevas,' 49.4. Were they the *proud* of 32.3?

c. Matters *of* Common Speech.

Mazdah is mindful of the plans executed formerly by Daevas and Men, 29.4. Zarathushtra separates himself from all Savages, Daevas, and Men, 34.5.

They are called refuse of intoxication, *mada,* 11.10; possibly with *haoma,* Y9.17, 11.10; or something fermented (?) which Kings or princes might indulge in, 48.10. Excrement, *muthra,* 11.89, suggests fermentation of decayed matter. They are strong, 34.8, and cruel, 29.3.

The Karapans had agriculture, but were unskilful or misinformed and hence unsuccessful, 51.14.

Grehma has a special name of opprobrium given him, *tkaesa,* 49.2.

They tried to please people, to seem generous, to *satisfy* (xsnav); as in the case of Yima distributing flesh, 32.8 (as gift?); which might seem necessary in case of leaders and politicians.

By irony of fate, it is from among these very Daevas (Kavays, one of whom had rejected Zarathushtra inhospitably, 51.12) that Kavay Vishtaspa, 28.7; 41.16; 51.16; 53.2 (meaning *possessing scary-horses?*) arose; who attained, 51.16, a position at the head of the Magian tribe, or cause; it seems implied that he added to this

(1) The Vohumanian followers (*padebis?*).
(2) The Ashaist followers (*manta cistim asha*).

d. Daevic Religion.

Of their religion little can be made out, except (*a*) that they opposed the eschatological message of Zarathushtra, 32.10 (see 46.11). This might explain Zarathushtra's violent opposition to them; together with his evident relations with them (Vishtaspa, and 51.12), which is quite possible as they were friendly in disposition, 32.8. (*b*) The demon Aeshma, 29.2; 30.6; 48.12; evidently represents the fury of the meat-eaters, 29.1; 48.7; 44.20; 49.4; such as Yima was. The Daevas therefore appeared to the Armaitians as 'furious,' merely because they were destructive of the fertile cow.

There seems to be also some purely daevic words, such as *hunav,* son, 51.10; *ham-dvar,* 30.6, to rush together, the verb *dvar* being chiefly used of Daevas (B). May it not refer to the use of horses among them (Jam-aspa, Haecat-aspa, Visht-aspa)?

2. *The* Armaitian Cow-Cult.

This Armaiti cow-cult may have represented the beginning (in Iran at least) of pastoral civilization. To Zarathushtra we must not attribute its origination, but only its championship. The 'path of free will,' 31.9, 10, offered to the cow does not contain even a hint of any

help from Zarathushtra or any other leader; and rightly enough, for such developments of civilization operate blindly; and the famous names associated with them frequently were only their drift-wood; which, indeed, shows clearly enough which way the current is moving. Zarathushtra, according to 29.8, 9, only joined the movement, and championed it.

It is to this cult that we must attribute

(1) The 'Shaper of the Bull,' who is the Spirit of wisdom, who creates kine, waters, and plants, 31.9; 51.7; 29.2.

(2) The Soul of the Kine, *geus-urvan,* who appears as its advocate, 29.

(3) The personified, dramatized cow, 29.

(4) The actual cow.

(5) The paridisiacal cow (see references).

The chief adjectives of the cow are fortune-bringing, 44.6; 47.3; 50.2; and *pregnant* or *calving,* 29.5; 34.14; 46.19. Fertility is the chief idea; so we find Armaiti feminine, the mother-goddess, so to speak, whose devotion and humility bears a striking resemblance to the gentleness characteristic of cows. Her logical opponent was *Tare-matay* the Proud-mind, 33.4; 45.11. Hence we have as opponents of her followers the Proud, of 32.3, the Pairi-matayists. It will be noticed that (33.4) Zarathushtra would exorcise this *high-mindedness* from the gentlemen-by-birth, the nobility, *aṛvactav.* These were, no doubt, then as now, opposed or separate from the *verezena,* or group of laborers.

Such a group of laborers, by their very *armatay* (gentleness) needed a leader. Had they been prouder, they might have asked for a king; but these simpleminded herdsmen asked for no more than a Judge, *ratav.*

So we find the kine demanding one, 29.2; insisting upon her inability to manage without one, 29.1; from

divinities that seemed none too willing, 29.6. Indeed, her ideal of one seems to have been so high that she breaks out into tears at the appointment of a mere man such as Zarathushtra, 29.9.

As to the word *ratav* itself, the references, 29.2, 6; 33.1 seem connected with the kine, and with the judging of the two parties, and of the *mixed* (were these the Armaitians?). The 'two parties' are certainly Ashaist and Drujist, 31.2; 51.5; while in 44.16, the Judge is mentioned and distinguished from Vohu Manah and Sraosha.

Reverence of son for father betokens the same gentleness and dependence as of the cow, 29.10; 44.7.

Probably the difficulty of attaining peace made the Armaitians long for it, 47.3, 48.11; as associated with the growing of good pasture; which may explain, 33.3, the 'pastures of Asha and Vohu Manah' in heaven.

It would be quite logical if among the partisans of the pregnant, fertile cow arose the idea of Saviors, *saoshyant,* strictly, *profiters* (from *sav*), and Helpers, who were *'profiters,'* literally.

Understanding (xratav, 535) is a word predominantly Ashaist, 42 per cent., as against 25 per cent. Vohu Manist, and 32 per cent. uncertain; may be connected with the Creator of the Kine, the Spirit of Understanding; it was inevitable that a people who had chosen the pastoral life would have attributed some such compliment as *understanding* to the representant of that avocation.

We have in this cult also the peculiar word for wisdom *vyana,* 44.7, 29.6; in both cases connected with the Shaper, and Kine; and the word *tash* to create (discussed elsewhere).

3. *The* Ashaist Cult.

The Ashaist is the most picturesque of the Gathic cults, because of its vivid contrast between Ashaist and Drujist, so familiar both in itself, and in its religious consequences of dualism. We owe to it both the drama, 29, and the vaticination, 30; each of which represents one of its component elements. Both of these we shall have to study. The *denouement* of the drama pictures the political consolidation of Armaitians and Ashaists, while those Ashaists who did not accept Zarathushtra's leadership were driven into opposition, acquiring the undesirable appellation of *Drujists;* indeed, that vaticination (Y. 30) may have been uttered in order to make the split complete, and drive the Drujists out from among Zarathushtra's loyal adherents, 44.13; as they may have occupied neighboring houses, 50.3.

Zarathushtra's uncompromising attitude on partisanship we have seen elsewhere; but there is a danger of misunderstanding it, by looking at him from our own day when law-courts and police make partisanship almost unnecessary. It was otherwise with a beginning pastoral civilization which had to enforce the idea of settlements and limits on nomads by personal valor.

Nevertheless, Zarathushtra's violent end seems but a fitting reward for his frantic appeals to force: he that draweth the sword shall perish by it.

(1) The reason for this arising of dualistic animosity is simple enough when we consider the bitter feuds among farmers even at our late day. The pastoral settlers had the cow to fight about; hence a strict division between friends, and enemies.

(2) Hence also the need for champions or Saviors, among whom Zarathusthra appears as the first, to lead

the war against the Daevas or meat-eaters and slaughterers; and this war was bitter enough to discourage even Zarathushtra, 46.1, 50.1.

Marriage between divinities is not an unexampled symbol of the union of two races; so when we read that Armaiti was the *hitha* or Companion of Asha, we may suppose (34.10) that this represents the formation of this political bond (48.7) to which every bounteous man will belong. No doubt the Cow's desire for a Judge represented her failure to assert herself against the flesh-eating Druj, 29.1; and the expedient was to unite with the Ashaists, under the judge-ship of Zarathushtra. From now Tare-Matay retreats into the background, until later (Yasna, 60.5) once more restored to his former prominence.

Is it possible that we have another indication of the union of these two parties, the Armaitians and Ashaists? We have, in 47.6 and 31.3, the peculiar association of the Spirit (*spenta*) and fire at the distribution of the *good*, 47.6; and *satisfaction,* 31.3; (therefore not harm and loss), to both *ranas* or parties. Does the *Spirit* here represent the 'Shaper of the Kine,' who was the 'spirit of wisdom'? This application would seem very apt indeed.

The other occurrences of parties are, 51.9: the Ashaist and Drujist. 31.19: the *ahumbis,* life-healing friend (?) by red fire gives *good* to both parties.

The parties are called *asa* (dual), referring to Ashaist and Drujist, and the Judge, 31.2.

As the prophet was called to come to Asha, he was told to arise before Ashay and Sraosha arose to judgment, 43.12.

Did Asha, in these references, have especial connection with the fire of the eschatological metal, 30.7; 51.9; 32.7? (All which are Ashaist references.) The connection between Asha and fire, 43.4; 34.4; 31.3? is definite, so that this is not impossible; and we have seen that the

eschatological metal might not impossibly be connected with the *Sword* of armed partisanship: and here we have *'asa'* as their name. May we take this complex of ideas as the origin of the Ashaist cult?

But how did the fiery partisan Asha come to mean *right,* or *justice?* The root *sa,* which appears in profit (*sav, savah, saoshyant*) reappears in *sangha* or teaching (of the Saviors?); which is a distinctly Ashaist word, 32.6; 34.7; 43.6; 44.14; 46.3, 17; 45.2; and among Vohu Manists only once, 49.9, and then qualified by *guzra,* 'mysterious.'

This teaching seems promoted by Saviors rather than Teachers; the verb *kaeth* (428), the only other one meaning to teach not already appropriated by Vohu Manists is doubtful (Ashaist, 33.2, 47.5, 46.9; Vohu Manist, 44.6, 10; 46.18; 50.3; (?) 51.15); also *sah* (1574) (Vohu Manist, 34.12; 45.6; 50.6; Ashaist, 43.3; 48.3).

It must therefore have occurred, then as now, that one's own side appeared to be the *right* side and the opposite the *wrong;* to the right *truth,* is opposed the wrong *lie,* or *Druj.*

The Drujist, with his hell of the 'House of the Druj,' as opposed to the Ashaist, is well-known; but it would seem that another name of theirs was the *Doomed* (who had no second life), *martiya* or *mashya.* An identification seems to be made, in 48.1. When Asha overcomes the Druj, then the long prophecy of what is to happen to the Daevas and the Doomed will be realized. They are paired with the Daevas (as the Drujists would be), 45.11; 34.5. In 48.1 they are called *daeva darlings,* robbed of second life, 32.5; 46.11 (see 30.11; 32.8; 43.1; 48.5).

We must look among them for bitter animosity against the Druj—the 'harm or convert' spirit of 33.2, illustrates this abundantly; for the fiery partisan (*asayae, ashahya*)

Asha could see no middle ground. The partner of the divine Cow, *Armaiti,* would be the divine Bull, *Asha,* whose pastures we hear of in heaven, 33.3, 50.2? The Bull is connected with the Dawn, *ushas,* 46.3; and the good days, 50.10. Once more we have a connection between Armaitians and Ashaists when the Daeva states that the two worst things to see are the Cow and the Sun, 32.10; for the days imply light or fire, 43.4; 44.4; and the priest of Asha, 50.11; 33.6; will think of Asha as he brings an offering to the flames, 43.9.

No doubt we have here the germs of fire-worship, and without question this ever remained Zarathushtra's main interest.

4. *The* Vohu-Manist Cult.

Vohu Manah is practically identical with Asha in most respects; but if any difference is observed (see elsewhere) he is less individual; he lacks the *fire* of Asha. His name must have meant *'good nature.'*

This same characteristic is marked in Vohu Manah's followers. They are friendly to the Druj, 32.3, 5; 43.15; 49.9; and this is all the more marked as Zarathushtra finds fault with the *just-speaking man* (having the right saying, B.) for friendliness to the Drujist. This appears to Zarathushtra from his self-centred stand-point, as *hypocrisy,* 34.7.

'Are they faithful to thee, O Ahura Mazdah, who, *though they know of Vohu Manah,* turn the difficulties of doctrines to their own advantage by sophistries? As for me, I know none but *You, O Asha.*' This friendliness seems to have been returned, 47.5.

They were the literary men, and their submission to the Magian cause under Vishtaspa is described by the *padebis* (51.16) of Vohu Manah. More striking even than this, the word *daxsh,* to teach, 43.15, 33.13; and

fradaxshta, teacher, (31.17, 51.3; occur nowhere except in immediately Vohu Manist passages (see the words). The rarer words *xsha,* 46.2, to teach, and *dah,* 43.11, to teach, also appear in Vohu Manist passages.

This *xsha* root, connected evidently with *xshathra* (like *da* and *dathra*), suggests that the latter word may, *at least among them,* have meant not *realm* or *power,* but something analogous to a *school* or *college.* Indisputable, however, it is that *xshathra,* 29.10; 32.4; 43.4; 44.6; 45.10; is associated with Vohu Manah.

The *sasna* are also distinctly Vohu Manist; in 29.8, and 48.3, undoubtedly so; in 31.18, nearest to Vohu Manah of 31.17 e, and mentioned as of the Druj, with whom we have seen the Vohu Manists sympathized. In 53.1, they are 'of the *good daena,*' both Vohu Manist terms. If we scrutinize the Vohu Manist duplicating divinities (Ashay, Tushnamaiti, College-xshathra) it would seem that they were an Euhemerist interpretation of the less moralized tribal deities of the Cow-cult (Asha Armaiti Xshathra-xshay-power). This is just what we might expect from a non-partisan, student sect, who could not be prevented from reflecting on, or moralizing about their divinities.

Ashay, for instance, is indubitably connected with Vohu Manah in 28.7, 33.13, 43.16, 46.10, 51.21, 43.1e while in 34.12 the paths are *of* Vohu Manah, though taught (by Zarathushtra?) through Asha; in 43.5, we have the *akem,* and *vanguhim* ear-marks; in 48.8 the *good* spirit and *good* Xshathra; in 49.12 Vohu Manah is nearest to Ashay, as also in 50.9, where we have works of Vohu Manah; in 51, we have the *best* deeds, which must refer to the *good* Manah; the *good* Xshathra, also.

It is among them (43.15) we find *Tushn-amaiti,* no doubt a racial variant for the Ashaist *Armaiti.* Vohu Manah grants *tevishi* and *utayuiti,* 51.7. These are no

o be superficially attributed to Haurvatat and Amere-
at, because in the passages where these *vitality* and
nduring are approached to Haurvatat and Ameretat,
hey are separated off from them very evidently, 51.7;
3.1; 48.8a; as if it were an eclectic comparative iden-
ification of things known to be of different origin.

The psychological 'tang' to Bartholomae's transla-
ion of *daena,* i. e., *Ego,* or *individuality* seems too arti-
icial for so early a period; yet we cannot well go further
way from psychology than to translate it *Spirit.* Even
o, it remains a word testifying to *reflection* and *study*
n the part of the users thereof; and, as it happens, its
hief connection is with the Vohu Manist cult, 33.13;
4.9; 53.4; 34.13; 49.5; of whom we otherwise have
athered that they were unpartisan students.

Their hell was the 'Home of' their 'Bad Mind,' or
Worst Mind.'

Were the Vohu Manists the *proud,* 32.3, *pair-
matoisca?* In this 32.3 the *proud* are those who 'will
are to reverence the *Daevas,*' and who 'will be consider-
d as belonging to the *Druj.*' Hence, the proud were
riginally neither *Daevas* nor *Druj*—what else could
hey be but Vohu-Manists, seeing that *Aka-Manah* is
nentioned in line 172? Secondly, the intellectual Vohu-
Manists, might well have been so termed by the Armai-
ans, who were no more than humble cow-herders, to
hom the gentlemen, *xvaetav* might well appear *proud.*
Thirdly, there seems to be a contrast or opposition be-
ween the humble Armaitians of verse 2, and the *proud*
f verse 3. Now, we have no record of any opposition
ithin the ranks of the simple-minded *verezena,* or
roup of laboring cow-herders.

It would seem as if *chisti,* sophia—wisdom, was asso-
ated with the Vohu Manist cult, 46.9; 48.11; 47.2;
1.16, 18.

Likewise the Magian cause is distinctly, 51.11, 16,

grouped with Vohu Manah alone, and among others, in 33.7; 46.14; also with Vohu Manah and Xshathra in 29.11, in the cow-drama.

Does the meaning of *Tushna* (matay, 658, *silent* devotion) have any connection with the *guzra* (secret) teachings? This would seem the fitting cult, in order of importance. In 28.5, the *mathras* of the Knower were not unknown among the Vohu Manists; who were rather, the chief association thereof.

Who were the Savages, *xshafstras?* The only indications we have are:

(*a*) 34.5; Zarathushtra preached to Daevas, Doomed (druj), and Savages. This would imply they belonged to a sect other than Daevic or Ashaist—the only other definitely well-known sect of whom it could be said Zarathushtra had preached to them was the Vohu Manist.

(*b*) The non-Vohu Manists are shunned by Asha, as much as Savages are shunned by us, 34.9. Does this suggest that Zarathushtra, like his divinity Asha, separated himself from the non-Vohu Manist Savages?

Why should they be called "small beasts of prey," *xshafstras?* Possibly like the treason which Zarathushtra attributes to certain Vohu Manists who, though they know the truth, use it for their own purposes, 34.7; they held a variant of Armaiti, as "stealing" it. However, in 49.9, the *Sasna* is taught by Asha (or the Ashaist prophet?) while Vohu Manah has the *guzra-sangha*, the Secret teachings.

We must accept Yasna, 30, as the Vohu Manist school of Dualism; and from it we must gather the following ideas: the Spirit being clothed with the Stone-heavens as a garment, 5; and the lights, 1; *Adana*, as duplicate of Spenta—Mainyuist *Ada*, 7; *maetha* and *vicitha* for *crisis;* that *Better* and the *Bad* spirits, showing it Vohu Manist.

The only association that does not seem to fit is Aeshma, 30.7, who, as *sickness,* should logically belong to the cult of Health, Haurvatat. Still, sickness is only a minor result of rapine and violence, which without question is Daevic, for it was to Aeshma that the wrong choosing Daevas rushed.

5. *The* Spenta-Mainyuist Cult.

It is only with the greatest reluctance that the writer even considers the recognition of another cult; for the following reasons seem decisive:

(1) The parallelism between the dualism of 30 and 45 demands a group other than the Vohu Manists, who were philosophical enough to be appealed to by a Dualism; and this could be neither the Daevas, bent on rapine, nor the Ashaists-Armaitians, bent on cow-herding and fire-worship and fanatic opposition to the Druj.

(2) We have *Spenta* and *Angro Mainyu,* as another group of divinities. True, *spenta* recalls Armaiti the bounteously fertile, and *Mainyu* recalls the Armaitian 'Shaper,' the Spirit of Wisdom. But the Armaitians were perhaps the most ancient and simple, cow-cult, whereas Yasna 45 contains a group of late ideas, we shall see later. Sraosha, the Cinvat-bridge, Garodman, and Haurvatat and Ameretat, ignored in 30.6. Again, there would be among the Armaitians no room for *Angro-Mainyu,* as no opponent is mentioned to the Shaper-of-the-Cow, the Spirit of Wisdom; the opponent there was *Tare-maiti,* corresponding to *Ar-maiti.*

(3) We have, as compensation, *ada* (directly associated with *Spenta Mainyu,* 33.12, though not in 33.11; 48.1) and *adana,* 30.7; a duplication, showing that we must hold apart the Vohu Manist *adana* from the Spenta Mainyuist *ada* group, whichever it be.

(4) The Savages, as we have already seen, were Vohu Manist; the foreigners, *voaxema,* 34.5, must have been different from them, and would suggest later comers such as would hold the more advanced Spenta Mainyuist doctrines, which we will next see. Neither Daevas nor Druj would be addressed as 'foreigners.'

(5) The chief reason for the recognition of a different and later group is that in 30.6, 7 we have *tevishi* and *utayuiti* given to a sick man, without mention of *Haurvatat,* if not of *Ameretat;* whereas in 45.7, these qualities of *tevishi* and *utayuiti,* are as always later properly connected with *Haurvatat* and *Ameretat* 45.7, 10. These divinities must then have been either unknown to, or ignored by, 30.7; this later alternative would be unlikely, because no reason could well be advanced for purposive ignoring of them.

Again, in 32.5, Ameretat appears not with her later twin companion Haurvatat, but with *Hujyatay,* showing the formative stage of the later twin-doctrine of *Haurvatat* and *Ameretat.*

(6) We have a special eschatology, Sraosha as Judge and *Garodman,* 45.5, 8, which would conflict with *'House of the Best Mind'* or *'House of Druj'* and of *Asha. Garodman* is a later idea, taken up by the later Mazdeans. While the Vohu Manist's psychological cast of thought held to the crisis, *vicitha* and *maetha,* 30.2, 9 we have in 45.7 the *Preparer,* who was later to stand with Sroasha at the (bridge) of judgment, 46.17.

(7) The *cinvat-bridge,* 46.10, 11; 51.13; shows a developed (and later Mazdean) view. The prophet will go over it first, 46.10, certainly developed from the simple *ratav* of the herdsmen. In 46.11, while connected with the house of Druj, the fact that their daena will meet the Karpan and Kavays there is mentioned as something they do not seem to have known yet. So

n 51.13, there is a manifestation (of new doctrinal des-
ription?) for those who have left the way of Asha,
vith the *daenas* as destroyers of the good reward.
While *daenas,* as we have seen, were frequently con-
nected with Vohu Manah, nevertheless the whole pictur-
sque picture, employing both Vohu Manist and Ashaist
conceptions, is a strikingly new *ensemble.*

(8) We find also in Yasna 45 a more advanced psy-
hological scheme of eight elements; *manah, sengha,*
ratav, varana, shyaothana, daena, and *urvan,* (mind,
loctrine, understanding, thought, teaching, deeds, spirit,
oul) in 45.8; while in 30.2 we have only the traditional
hreefold division of *manah, vacah,* and *shyaothana,*
nind, word, and deed.

(9) All the other names for men being appropriated
vir to Armaitians, as used with *pasav; mashyia* to the
Druj-doomed), we may be impressed by the appear-
nce of *maretan* (reminding of the latter *gayomart*) in
he classic passage, 45.5. In 46.13 *sasta* precedes it,
nd the 'hearing' is connected with *Sraosha.* In 29.7
he cow asks who would intercede for her with men
probably the *daevas?*) ; yet the cow's Creator was the
Spirit of Wisdom. Again, in 30.6, the connection is
vith Aeshma, and hence daevic, unless we consider his
ole as sickness-producer as being Spenta Mainyuist, as
pposed to *Haurvatat* and *Ameretat.* (The references
re, 29.7; 45.5; 46.13—30.6; 32.12.)

(10) In considering the special doctrines of the
Spenta Mainyuist group, *Haurvatat* might appear as
n innovation. We have seen two stages of growth to-
vards this; first, when Haurvatat was ignored, and sec-
ndly, when she appeared as *Hujyatay.* The idea of
ealth and sickness therefore may have been character-
stic of this group. Did the *ahumbis,* 31.19; 44.2; have
nything to do with this? In 31.19 applied to Zara-
hushtra, and in 44.2 to Ahura Mazdah, it may have

shown another stage in the development of the healing idea, with *Aeshma* imported from *daevas,* as opponent, 30.6. At any rate *urvatha* as friend appears in 45.11.

(11) There is the following complex of associations, all connecting with the Spenta Mainyuists:

a. The *Clever* are sifted by Sraosha, 46.17.

b. The *Preparer* (Zarathushtra himself) will stand for them with Sraosha, 46.17.

c. The Preparers wish for profits of *Ameretat,* 45.7.

Are the *Clever* Spenta Mainyuists? On the whole, they seem to have relations mainly with Zarathushtra himself, and as *Grehma* does not believe in the second coming or life, 32.10; 46.11; does it mean that the Clever did believe in it before Grehma perverts them to being Drujists?

Sraosha, obedience, would of itself, mean obedience to Zarathushtra himself. He is associated with the Preparer and Judgment in 46.17; 44.16; 43.12; and in 45.5 with Ameretat (Spenta Mainyuist); with Haurvatat and Ameretat, in 45.5.

6. *The* Clever, or Mazdists.

The *Gnostic* cult includes *Mazdah,* from the verb *mazda* (B 1163) to mind, or remember. In connection therewith we have the *Knower vidvae,* 31.6; the Knowing, 45.3; the Clever, datha, 732; 46.17; with their special heaven, the house of the Clever, 32.10; with their opposite the Fools, or Non-clever, 46.17.

7. *The* Magians.

The Magians were apparently a well established tribe, with a special name, *magavan,* 33.7, 51.15.

They were perhaps *Daevas,* for Vishtaspa the Kavayite attains their leadership, 46.14; 51.16; 53.2. They may, however (as many kindred tribes and persons have been to their relatives), have been bitterly hostile to them, or they may have drifted apart in some manner, so as to allow for Zarathushtra's opposition to their kindred the Daevas. Meat-eating, 32.8; and intoxication (by haoma?), 48.10; may have been elements in this disunion. In the Magian sections of the Gathas, 46.9-13; 51.11-22; 53; the cow-drama, 29; we have a prevalence of Mazdah Ahura together (except in 33, which has a slight preponderance of Mazdah only). The word *Mazdah* may therefore have been already prevalent, and known to Zarathushtra. The word *maga* meant a *hole.* Now if we suppose that the men who lived in the deep valley, which was not fitted for agriculture, wished to support themselves, pasturing cattle would be the only possibility. The dwellers on the high table-land were successful, powerful daevas; and at last, when driven to despair, Zarathushtra advises the Magians to settle 'cleverly' these open sunny lands, and engage in agriculture also, 50.1-4. This would account for all the facts, and allow a *role* for Zarathushtra as champion of the herdsmen, and his later alliances with the Daeva Frashaoshtra and Jamaspa.

Again, the Magians may have been troglodites, such as lived in the Hauran. Fire would be very necessary to them; hence perhaps their preserving or being favorable to that element of nature-worship. However, such introspective lives as troglodites must necessarily live would favor the preservation or development of memory and mindfulness, the *Mazdah* concept.

Indeed, the verb 'mazda,' to remember, is found in one of the Magian sections, 53.5; the other occurrence is in the Spenta Mainyuist, 45-45.1, which cult Zarathushtra was seeking. We may therefore conclude it

was in general use. But the famous Yasna 30 (dualism) also begins with the expression that the prophet will now utter things *memorable, mazdatha.* These no doubt were the secrets of the Mazdean theologians, common among all of the various cult-tribes.

Did *Mazdah* alone of all the other divinities, have no opponent? Seeing that the name *Mazdah* is after all kindred to *Manah, Mainyu,* and *Maiti,* all these words meaning *thought* in some shape, such an isolation would seem improbable. But what opponent have we for him? The later *Ormuzd* and *Ahriman* betrays it. *Ahura* was an opponent of *Mazdah.* Hence Zarathushtra's long effort to recognize *Mazdah* as the Supreme *Ahura;* hence we have *Ahuras* of *Mazdah,* and *Ahuras Mazdah,* 31.4; 30.9; before the final crystallization occurs. Hence also we have the conjuring of disobedience (*Asrushtay*) from *Mazdah Ahura,* 33.4, so as to leave *Ahura* as holy and universal a name as it has since become.

The secular use of Ahura, 29.2; 31.8, 10; 46.9; 53.9; as judge is *attributed* to Mazdah in 31.8; 46.9; to a man in 29.2; 31.10; 53.9; and in the latter case it refers to a conqueror who would murder and imprison. So we have both

a. Ahura as sufficiently different from Mazdah as to be attributed to him;

b. As containing the idea of bloodshed and violence, which makes the point of the *'spentem'* and *'ashavanem'* added to it in 46.9.

While originally then the idea may have been that of an opposing divinity (still reflected in Zarathushtra's code of ethics against his enemies, 43.8; 28.9; 46.4, 18; 31.18) he insisted that Ahura and Mazdah were the same, 31.8; 46.9; Ahura becoming 'bounteous' and 'just.'

We have this *asrushtay* in 33.4; 44.13; 43.12; really the opponent of Sraosha.

Outline of Pre-Zoroastrian Cults.

I. Daevas.

Meat-eaters, butchers of cows; refuse, intoxication (with haōma?) Friendly; agricultural, but employing methods different from Zarathushtra's. Grêhma their *t*kaēsa (prophet) teaches an eschatology different from Zarathushtra's, 32.10. They are politically prominent, and have a wide reputation, and ally themselves with Aēshma. They use hunav for *son.*

II. Armaitian Bovine Fertility Worship.

Armaiti the productive, cow-like, gentle, is pasture. *Fashioner* (tash) of the Bovine; gêus urvan, *Soul of the Bovine.* Bull-god with pasture. They demand a *Judge* who shall dispense *profit* and *loss.* They honor *understanding, reverence,* and *peace.* Vira for *man.* Opponent to Ar*maiti* is Tar*e-maiti.* They combine with

III. Ashaist Partisans, Yasnas 28, 43, 44, 48.

Asha is opposed to the Druj*ists*, who are called *the doomed*, or *mortals.* 'Injure or convert them!' cry the *champions* or *saviors.* Their law is the sêñgha: their Judgment occurs by red fire and molten metal (the burning of sword-wounds[3]) *Home of Druj,* hell

IV. Vohu-Manists, Yasnas 30, 34.

Friendly to all, hence also to Drujists, hence they appear to Zarathushtra hypocritical, 34.7, and *proud*, 32.3, pairi-matōiscā, as opposed to their Tushnā-maiti; Ashay is their version of Asha To their *Vohu* is opposed *Aka* Manah, in the *Home of the Worst Mind*, whither go the *Savages*, by retribution, ādāna. They are the intellectuals, interpreting doctrines; having verses; teaching, daxsh, xshā, sāsnā, cistay-*sophia, secret teachings,* of which the legend of the stone-heaven may have formed part for the *daēnas.*

V. Spenta-Mainyuists, Yasnas 45, 47, 49.

Dualism of *Speñta* versus *Añgro Mainyav; Sraosha* versus *Asrushtay*. From among all *men* (maretan) and *foreigners* (vaōxemā) Sraosha sifts out the *clever* who, following the *Preparer* over the *cinvat* bridge, in the *Garodman* attain *Haurvatat* and *Ameretat.* They had an eightfold psychological division. Retribution is ādā

VI. Magians, Yasnas 29, 33, 46.9-13, 51.11-22, 53.

A tribe living in a deep valley, by despair driven out into open lands, 50.1-6, submitting to the Daēva ruler Vishtāspa. Their divinity Mazdāh is united to his erst-while opponent Ahura from whom Zarathushtra as *knower* of the *mysteries* conjures away all evil, then superimposing him above all other gods as the *supreme*

CHAPTER IV.

DEVELOPMENT of ZARATHUSHTRA

Amidst these groups or tribes (which we must not think of as large nations, but perhaps as fellow-settlers of some mountain—group or table—land), Zarathushtra must have grown up and worked.

1. *The* Magian Youth.

In studying the origin of Zarathushtra and his message we must keep certain things in mind.

(1) As in other religions, the accounts of his early youth, are among the least reliable documents.

(2) We must change perspective: when Zarathushtra arose he was unnoticed, and the world around him great.

Hence, in asking ourselves to what tribe he belonged we should go to the later years of his life, and see what his relations are . Here we find the Magian tribe, among whom he is not satisfied to teach; he wants to preach outside of or 'before' it, 33.7. This would not have occurred had he not belonged to it by birth. We must therefore imagine him a youth of the Magian tribe.

In this account of the life of Zarathushtra all the legendary material which would have added much to the picturesqueness of the scenes has been purposely omitted. For the purpose of this work has been to limit the enquiry strictly to the *Gathas.* Biblical criticism has taught that popular—and even orthodox traditions are not always the safest guides.

The location of Zarathushtra's birth in the neighborhood of lake Urumyah finds absolutely no support in the Gathas whose ignoring of sea and lake (mentioning water but in 44.4; 51.7) is particularly striking. If his visions occurred by a river or lake, the hymns do not mention it.

2. A Student with the Vohu Manist.

What may we suppose that the possibly shy, homesick, distressed Magian youth may have learnt with the Vohu Manist teachers? Elsewhere we have seen all the special doctrines they may have introduced to him; but the most certain of all is that they taught him to address Vohu Manah as a present help in trouble, for never, as long as he lived, was the impressionable Magian to fail to raise his prayers and adorations to the Good Mind who dwelt above the heavens.

"We would not vex the best Mind because of the expected benefactions, 28.9. He would always teach hymns worthy of the life of Vohu Manah, 30.1. He watched over the issues of human life with Vohu Manah, 28.4. He would always advance his interests through Vohu Manah, 33.8. Would Vohu Manah have the power to protect his poor? 34.5. The lot of Vohu Manah was composed of the incomparable things of the coming kingdom, 33.13. It was the power of Vohu Manah that should be the portion of him who withstood the divine fire, 43.4; for Vohu Manah appoints the proper punishments, and will come, and utter judgments, 43.5, 6."

And so our young prophet was instructed in verses or oracular utterances, 43.11, which no doubt never entirely faded from his mind.

But Vohu Manah, the good natured, full of good sense, could not be bigoted; and when the time came the young Magian was ready to progress further, it was that Divinity itself which told him, 'Thou shouldst go to some Ashaist fane, to be instructed,' 43.12. And no doubt with tears he bade farewell to his friends of the cheerful, debonair disposition. These, however, seem to have left upon the youth the indelible eschatological interest which pursued him all through life—for we have seen, 33.12, 13, that Vohu Manah was the divinity associated most closely with the distribution of compensations.

3. As Student with the Ashaists.

However delightful the gracious young Magian's stay may have been among the Vohu Manians, and however serious the eschatological interest may have been that he brought with him, his joy of being a priest, 33.6, 14; 43.9; among the Ashaists never forsook him. Years later when celebrating the heroes of the Devaist struggles he would sing to Asha 'as never before,' 28.3, his mind going backwards to when he had done so first.

'When will I behold thee, as a Knower, O Asha?' he should cry, 28.5.

me the realm, O Vohu Manah! 31.4.

If Asha is at all willing to be invoked, so attain for

'What help hast thou for me, O Asha? 49.12.

'I would remain your eulogist, O Mazdah and Asha, as long as I live!' 50.11.

Such were the reminiscent sentiments which he carried with him all his life; of this early sojourn among the Ashaists, whose details the reader may find elsewhere; however, it may be well to note down the chief points thereof:

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First, a theophany of Asha in person, 34.7, 8; 43.9, 10.

Second, a Vision of the uncertainties of life ended by a decision to support the Ashaists against their enemies the druj—a 'naturalization' so to speak, among them, 31.12, 13; 43.7, 8.

Third, a touching prayer for sufficient divine grace to carry out Asha's decrees on his enemies, 30.8-11; 43.15, 16.

Fourth, no doubt, admission to the Bond-society of Ashaists, *hithav,* 48.7; which association remained with him to the end of his daevic struggles; for in his vision Armaiti the divine *hitha,* 34.10, of Asha (his wife?), appears and aligns the parties.

This was the sunny, 32.2, portion of Zarathushtra's life—for Asha had his strength through fire, 34.4; and no doubt our young Magian began at this time those ritualistic, reverential fire-worshipping rites, 43.9; through which he may have more than once beheld the divinities themselves. Indeed, he referred to himself even later as the friend of Asha, 50.6.

But neither did this satisfy Zarathushtra's soul: the fire may have led him to seek the Spirit's wisdom, 33.6, which for the present was to be withheld from him, 30.6, 7; 33.6; 44.18. So in disappointment he went by himself—and called on the nameless lord Ahura—from whom, as we shall see, he was to attain treasures that passed his understanding.

When Zarathushtra left the Ashaists he wrote, 33.6:

'I who, as (Ashaist) priest, coming through Asha from the Best (Mind), desire (to walk) the just (paths of the Holy) Ghost

From us (the Ashaist priests) (going) towards the pastures which advisory-managers ought to work through the (Vohu) Manah (disposition);

For these two objects I wish, O Ahura Mazdah, to consult together visibly (the Best Spirit and thee).'

4. *The* Ahurian Experiences—Reflexion.

We must now study the mental experiences of our young prophet while studying with the Ahuraians, to whose name *Mazdah* he was to give so much prominence; our sources will accordingly be on the one hand, 34.12-15; 31.3-5, 7, 8, 11, 14-17; and on the other, 44, except 17 and 18.

In 31.6, 7 Zarathushtra asks a number of questions. What is the answer? From whom does it come? (8)

'Whereupon, when Zarathushtra with his (own) eye (by looking at nature) and through (his) mind (by puzzling out its significance) comprehended.' He thought it over himself; he 'minded' it; the first step towards being reminded of it.

So in 44.8, he asks Ahura Mazdah what his purposes are that he may be mindful of them, and the utterances about which he had asked through Vohu Manah's aid. Evidently it was his purpose to remember them; he had just gone through so many cults it was highly important that he should systematize and fix them in his own mind.

In 50.8; 51.16; we have him stepping before Ahura Mazdah with the *verses* (the feet) 'which are as famous as those of zeal with stretched-out arms encompass you O Mazdah.' They are the verses of Vohu Manah, 51.16. It was at a time such as the one where we are now that he was producing them.

If he was familiar with the verb *mazda,* as we have suggested, this would fit this memorizing effort exactly; and the God who would help him to it would indeed be the 'mindful lord.'

5. The Ahurian Experiences—Teachings.

This was the very psychological moment, and introspective mood for him to draw from the crucible his mind full of the Vohu Manist and Ashaist teachings he had just received any combination, deduction, or addition. Let us now put together the results of his introspection:

31.8. Ahura Mazdah is first and youngest of creation; is the father of Vohu Manah; *thy* Vohu Manah,

32.6. The genuine creator of Asha; the owner of Armaiti and of the Shaper-of-the-Bovine creation, who was the understanding of the Spirit.

11. Creator of *gaetha* and *daena,* establisher of body and life, etc.

Let us go to 44:

(1) Friend.

(2) *Ahumbis.*

(3) Who was the first father of Asha?

(4) Who is creator of Vohu Manah?

For whom didst thou create the cattle? (A prelude to the drama of 29.)

(7) 'Sons reverent to their fathers' (meant Asha and Vohu Manah were made subject to Ahura Mazdah).

(7) Who created Armaiti? (45.4, is daughter.)

(9) He wants to help the *daenas.* He wants to learn the dwelling of Vohu Manah and Ahura Mazdah.

(10) *Cista,* wisdom, mysteries.

(11) How to spread the religion for which he was chosen—all other (divinities) he regards with suspicion.

(18) He wants the mystic *mathra* of Haurvatat and Ameretat; and the ten mares and camel to enable him to start in his work.

Evidently he had combined the former cults of Asha and Vohu Manah, and had superimposed above them a supreme father and Creator, which new revelation should unite the warring cults under one banner.

The name was already at his hand—the lord who was mindful of all this; himself was henceforth an Expert-Knower (*vidvae*), one of the clever (*dathra*); and he now had a secret (*guzra sangha*) which united him to all cults and enabled him to seek converts among them all.

CHAPTER V.

CRITICAL RESULTS.

It is now time to cast a very tentative general bird's eye view on the ground we have traversed, in order to approach to its significance.

1. Chronological Significance of 'Mazdah.'

Should we suppose that the occurrence of the name *Mazdah* was in some one hymn shown to be predominant, would it imply that that hymn was early or late? The decision would be, that it was late, because:

(1) The later Zoroastrian religion is distinctly Mazdean, the name Ahura dropping out to some extent, or coalescing with Mazda into Auharmazd, Ormuzd.

(2) There was a time, as we have seen, 43; when Zarathushtra learnt the supremacy of Mazdah.

(3) The use of *Ahuras* in the plural, the *Ahuras Mazdas,* the plural pronoun, all point to an earlier polytheism.

Gathic Occurrence of Divine Names.

Yasna 28: Ahura, 8; Ahura Mazdāh, 2,3,4,5,6,9,10,11. Mazdāh, 1,7.

29 A, 5; AM, 4,6,7,10,11; M, 5,8; None, 1,2,3,9.

30 A, 1; AM, 5,8,9; M, 10,11; None, 2,3,4,6,7.

31 A, 8,15; AM, 2,4,5,7,9,14,16,17,19,21,22; M, 1,3,6,8,10,11,13; —12,18,20.

32 A, 0. AM, 1,2,4,6,7,16; M, 8,9,11,12,13; —3,5,10,14,15.

33 A, 3,13; AM, 2,5,6,11,12; M, 4,7,8,9,10,14. —1.

34 A, 0; AM, 1,3,4,10,13,14,15; AM, 2,5,6,7,8,9,11,12.

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43 A, 0; AM, 1,3,5,7,9,11,13,15,16; M, 2,4,6,8,14; —10,12.

44 A, 1-19; M, 1,2,3,4,7,8,9,10,11,14,15,16,18,20.

45 A, 11; AM, 3-11; —1,2.

46 A, 6,9,15; AM, 1,2,3,5,7,10,12,13,14,16,17; M, 4,8,18,19. —11.

47 AM, 1,5,6; M, 2,3,4.

48 A, 1,7; AM, 2,3,6,8; M, 4,9,10,11,12; —5.

49 AM, 5,6,7,8,12; M, 1,2,3,10; —4,9,11.

50 AM, 1,3,5,10; M, 2,4,6,7,8,9,11.

51 AM, 2,3,6,15,16,17,18,21,22; M, 1,4,7,8,9,10,11,19,20; —5,12,13,14.

53 AM, 1,2,4,9; M. 3; —5,6,7,8.

2. Inferences of Occurrences of divine Names.

If any conclusion can be drawn from the occurrences of divine names in the Gathas it would be as follows:

a. Comparing 30 and 45, we find in the latter later writing a far greater number of divine names.

b. In the early series of Yasnas *Ahura Mazda* predominates; in the later, *Mazdah* alone.

c. Yasna 44 has the most uses of *Ahura* alone on the first lines of each stanza, and therefore may be earliest; showing genuineness of Zarathushtra's desire for truth.

d. Yasna 43 has *Mazdah* alone predominating over Ahura alone; hence it is a late writing up of Zarathushtra's early experiences, which is also somewhat the case with 34.

e. If we accept 45 as a Spenta Mainyuist writing, we have an immense predominance of *Mazdah Ahura* together. But 47 (Spirit Song) is as neutral as 30.

f. The Daeva struggle Yasnas 33 (32 less so); 48-51; have strong predominance of *Mazdah* alone, hence late, under stress. See 44.20, where Daeva struggle is mentioned, and has Mazdah alone.

g. 46, with Magian cause, is early, showing predominance of Ahura Mazdah. The latter verses of 51. 15-18, 21, 22; which also mention the Magian cause, have a strong predominance of Ahura Mazdah also.

Development of the Gathas according to the Divine Names

Earliest—*Ahura* Predominates, Used Independently of *Mazdah*

44 Heart-searchings.

Early—*Ahura Mazdah* Used Together; *Ahura* Preponderates

45 Dualism, Spenta-Mainyuist.

Late—*Ahura Mazdah* Used Together, *Mazdah* Preponderates

28 The Heroes and their Mission.
29 Drama of Cow.
30 Dualism, Vohu-Manist.
31 Great Communion with Divinity.
33 High-priestly Prayer.
46 Preparations for Struggle, Magian.
48 Appeal for Champions.

Latest—*Ahura alone* Absent; *Mazdah alone* Frequent

32 Vituperation of Grehma and Opponents.
34 Early Experiences, Shorter Document.
43 Early Experiences, Longer Document.
47 Battle-hymn of the Spirit.
49 Appeal for Defenders from Bendva.
50 Exodus of the Magians.
51 Proclamation of the Kingdom.
53 Securing a Champion by Marriage.

Results.

1 The struggle antiquated *Ahura* and established *Mazdah*.
2 The priestly influence worked in the same direction.
3 The Second, Longer, Personal Document was earliest, both as to Personal Experiences and Dualism.
4 Account of Early Experiences is later than Heart-searchings.
5 The Cow-drama is too artificial to be early, *in its present form*.

The Magian sections of the Gathas are then 46.9-13; 51.11-22; 53; 29; 33.

The Spenta Mainyuist, 45; 47; 49 (Ada).

The Ashaist sections: 28; 43; 44; 48.

The Vohu Manist section: 30; 34.

The parallelisms of 30-45; 34-43, 44; suggest that the earlier part of the life was paralleled by Vohu Manist and Ashaist influences; the latter by Magian and Spenta Mainyuist, though the latter two both had bonds together, and belonged to the later document.

3. Authorship *of the* Gathas.

What bearing would the above critical suggestions have on the authorship of the Gathas? If we have two parallel accounts, it is not likely Zarathushtra wrote both. If we have to choose, it would be the simpler, the shorter, and probably earlier. But even here we have the advanced notions of a priest, 33.6, 14; of penances, 31.13; implying an established organization, of fire-sacrifices, 31.7; with rubbing-sticks, 31.19, Mills. On the other hand, 43 and 44 seem in parts so sincere, as to be original. Again, it is doubtful whether a work so rude as turning civilization from nomadic to pastoral, 29; and from pastoral to agricultural, 50; would justify finished metrical, parallel accounts of Zarathushtra's life.

On the whole it may be said to be certain that genuine sources underlie both versions, with preference for the second, longer, and more personal account.

4. Amplification *of the* Authorship Question.

How far may we attribute the authorship of the *Gathas* to Zarathushtra? We must first choose between the Shorter and Longer Documents (28-34; 43-51, 53), as it is not likely that both were written by the same man; why should one man write both?

Analogy from Biblical Criticism would lead us to choose the Shorter Document as the earliest; but, on the contrary, we seem to be led to decide for the Longer Document, as more personal; and less advanced in the use of *Mazdah alone*—the Chapters on Dualism 45 and 30, and the Personal experiences, 44 and 34 showing this the Shorter Document (28-34) is the Priestly one: we have a decided unity of metre; a mention of Zarathushtra as *priest* (33.6; 14?); of *penances* (31.13), which imply an organized and effective ecclesiastical authority; *fire-sacrifices* (the *lights* of 31.7, and *rubbing-sticks* of Mills; 31.19); the Cow-drama, 29, while no doubt representing one of the earliest incidents, uses *Mazdah* preponderatingly, and is already Magian in writing, 29.11. On the whole, therefore, if Zarathushtra wrote one of the two documents, it is more likely it was the Longer and more Personal Section 43-51, 53.

In any event, we may with certainty assert Zarathushtra was the author of the materials which are written up in the *Gathas*.

5. Uncertainty of Conclusions.

In conclusion, the writer would state once more the utmost diffidence with which he advances these his suggestions. Even if they were well-grounded, he knows, by the history of other literary controversies, how much ridicule and contempt they may attract to him. The great majority of mankind have a mind quite able and willing to accept contradictories; it is only the few who can feel the impossibility of a chaos, and who would feel compelled to seek some sort of explanation. It is to them only that these critical suggestions are offered. The reader may be sure that it was only in spite of himself the writer gave so much time and space to reflections which would do himself no good; but anything is preferable to confusion and chaos, just as Basilides said: "I will affirm anything rather than that God is unjust."

CHAPTER VI.

ZARATHUSHTRA'S Personal SIGNIFICANCE.

1. Summary *of the* Message.

What significance does Zarathushtra himself bear? This may perhaps be best discussed negatively, to clear the ground; and then it will be seen what remains.

Negatively: 1. Not originator of pastoral life, but its judge or champion.

2. Not Magian leader.

Positively: 1. Eclecticism.

2. Personality as judge-protector of Bovines.

3. Partisanship or Dualism.

4. Both Lives.

5. The teaching.

6. Mazdeanism.

2. Negative Significance.

(1) We have already seen that the description, 31.9, 10, of the original choice of the Bovine creation, which must be looked on as the poetic description of the establishment of pastoral life mentions no leader; it is only later that she finds she needs a judge, 29.1, 2, 9, 11; or guardian; which Zarathushtra, 10, undertakes to be.

(2) The *Magian* name arises as a tribe apparently, Zarathushtra, 33.7; wishing to preach outside of it; the cattle are adopted into it, 29.9; and who will by good actions regard it, 51.11; until Vishtaspa is Ahura Mazdah's friend for it, 46.14; 51.16; and the Jamaspa couple, 53.7; are established in it, and threatened if they leave it.

During that earlier period it seems to have been leaderless; Zarathushtra even wishes to leave it.

3. Eclecticism.

The dogmatic chaos of the Gathas has, in this work, been analyzed; but the question remains, was this chaos possibly purposive? And what we can gather of Zarathushtra's life would suggest that it was so; his life purpose seems to have been to get converts among all the cults, and to unite them all. So we find Vohu Manah telling him to go to Asha, 43.12, at a time 'when he first learned Your teachings', 43.11. And then the use of the plural pronoun would be most naturally explained by the result of just such an eclectic education. The uniting all of them by superimposing over them as father Mazdah would leave the existing pantheon intact.

4. Personality as Judge-Protector of Bovines.

The dramatic Yasna 29 describes the call of Zarathushtra for the purpose of protecting the Bovine creation from the nomadic meat-eaters, 29.1a, b, 5b; and establishment of agriculture, 29.1c, 5c.

The Bovine-Soul expects, 9.c, future energetic help.

Zarathushtra prays for peace, 10; for the creation, and for reception among men that he may teach them the Magian cause, 11b; on account of which obedience is yielded to him, 11c.

This judge-ship Zarathushtra was not ashamed of, and he considered that it was divinely acknowledged, or caused *'noted,'* 31.2; and the assembled multitude are to seek their salvation only in the measure in which he announces it, 32.1; and some of the audience at least accepts his terms, 32.2.

The question before us now is, how far was he successful? His policy of partisanship we have seen elsewhere; and however close the friendships it may have given rise to, it must have raised very much bad blood in every party involved.

Bendva for a long time opposed him, 49.12; and was so powerful as to make Zarathushtra feel his material poverty, 46.2. Perhaps that was the reason he wanted the ten mares and the camel, 44.18.

The nobility, the peers, the laboring-guild, the Druj and the Daevas all seemed to work against him, 46.1; whither shall he fly?

Bendva, 31.15; 32.5; 46.4, 7; 50.3; and Grehma, 31.18; 32.14; 44.12; seem to trip him up at every turn.

On the whole, the acknowledgment of the Daevic Vishtaspa as Magian chief amounts to a confession of failure, just as among the ancient Hebrews the day of the 'judge' faded before that of the 'king,' whose permanence of authority, and whose unquestioned or unquestionable authority alone could deal with the inner and outer dangers and difficulties.

Finally, in despair, Zarathushtra advises his adherents to settle open lands among the Druj, like the *Clever* ones do—hence diplomatically, 50.1-6.

5. Partisanship Founded on Dualism.

Dualism is taught in 30.3, 4 and 45.2. In both cases the teaching is preceded by

a. An announcement of the prophet's intention to teach an important doctrine, 30.2; 45.1; and

b. An exhortation to those who are *willing* to hear, 30.1; to open their ears and eyes, 30.2; and remember, 45.1b; and

c. A statement that it is important in respect to the

personal responsibility, 30.2b; for a great crisis—interpreted both eschatologically (B) and politically (M); but distinctly referred to Grehma the false prophet and the second life, 45.1b, c; again interpreted eschatologically (B) and politically (M).

This threefold preliminary, in duplicate, should emphasize the importance of the dualistic revelation.

Zarathushtra's effort seems to have been to create divisions,to 'draw the line,' to establish a party. So he accuses the Vohu Manists of treachery for friendliness to the Druj, 34.7; his revelations from Armaiti are to sunder himself from daevas, savages, and the doomed-men, 43.15; 49.9; 34.9; 43.7, 8; 34.5. He is angry because Grehma is on sufficiently good terms with the 'Clever' to pervert them to Drujdom, 32.10; and these fierce Daevas seem to have been anxious to *please* (*xsnav*) people, and generously give them food as Yima, 32.8. The druj seem to have lived among the Ashaists, and Zarathushtra was the one to eject them, 44.13. On the whole the various opposing parties seem to have been anxious to get along as peaceably as possible together, while Zarathushtra's main purpose seems to have been:

(1) To create an impassable barrier between Ashaist and Drujist ('injure or convert,' 33.2; who injures him pleases God, 31.18; 45.11; 46.4).

(2) To disunite Daevas, Clever, Vohu Manist, and Savages (see references above);

(3) To separate himself from all of them, 49.3; 34.5; and

(4) To make personal service to himself the test of orthodoxy; whoever opposes him is an enemy to humanity, 46.13; 51.12, 10; 46.18, 19.

While this unconciliatory attitude may not seem lovely, it may be doubted whether any great positive

work could ever be begun or carried on, on any less positive a basis.

6. Both Lives.

Both lives. There is no doubt Zarathushtra taught *two lives,* a present and a second life, an *acpi zatha,* or *second birth* or *regeneration,* 48.5. He called his enemies the Druj, the 'doomed,' as such meaning will alone explain the enumeration of *daevas, savages,* and *men-mortals* or *doomed,* 45.11; 34.5; 48.1. Grehma with his doctrines destroys the plans of life, 32.9 (which however may refer only to present-day regulations). His threats and picturesque representations of the House of the Druj assure he taught a good life. All uses of the word *nar* are in connection with promises of blessings or eternity. Besides, Zarathushtra took himself very seriously. He was the preparer and Savior *par excellence,* and was to stand next to Sraosha at the Last Judgment, 46.17; and he recommended his utterances on the ground he was able to justify them at the Last Day, 31.19. No wonder that his enemies were *the Doomed!*

7. *The* Teaching *of* Mazdeanism.

The *cistay* or teaching (secular and religious) appears in

48.5 as the *good* cistay, composed of
- (*a*) the second birth;
- (*b*) agriculture for pastoral society.

44.10 as the *maya* or mystic cistay, where we have
- (*a*) undefined goods of Ahura Mazdah;
- (*b*) words and deeds of Armaiti, the purpose of 44.9, 10 being, how will the believers succeed in *holding together* or combining the practical and theoretical side of my teaching.

CHAPTER VII

ETHNOLOGICAL SIGNIFICANCE OF ZARATHUSHTRA

1. Dialects *of* Thought-Religion.

The personal significance of Zarathushtra was an eclectic union, under the predominance of the *Mazdah Ahura,* of a number of pre-existent cults,—we might say, a realignment of parties for and against himself personally. This Zoroastrian pantheon has been shown to be no ready made hierarchy of archangels (impossible because of the evolving, and not devolving trend of humanity), but a number of different cults.

But not until we have discovered how these cults originated can we understand them, and in consequence, Zarathushtra. For we have seen that his personal significance was not that of an originator, but a monotheistic organizer of a pre-existing polytheism. But what was this polytheism? The most sublime and abstract polytheism the world ever saw. For we have, in four different dialects (and it was because of the differences of dialect that we were able to do our critical work), one and the same Mind or Thought-religion —(1) *Armaiti-Tushnamaiti* versus *Tare-Maiti* and *Pairi-maiti;* (2) *Vohu Manah* versus *Aka Manah;* (3) *Spenta Mainyu* versus *Angro Mainyu;* (4) *Mazdah* versus *Ahura* (Ahriman); (5) *Sraosha* versus *Asrushtay.* Zarathushtra's personal influence on the world around him depended not on the amount he changed that world's pre-existing religions, but on the faithfulness with which he represented them, after having in-

vited them into a pantheon which has since survived as archangels and arch-demons. This was indeed rather of a misfortune, but perhaps the only possible way to reunite the sundered Thought religion. Granting therefore that the four pre-Zoroastrian cults were only four dialects of the same Thought-religion, the burning question of our whole enquiry is, Whence may this have arisen? And in order to find this origin, we must again scour the Gathas for any touch with the then surrounding world. Here, again, we are surprised at the comparatively faint reflection of surrounding conditions; we hardly have a name or a fact to point out the ethnological relation.

2. Elements of Gathic Religion.

1° There is, however, in the Gathas an element of magic and fetichistic fire worship.

2° There is the Cow-group (Aryan?).

3° There is the Horse-group—the names Jam*aspa*, Haecat-*aspas*, Vishta*spa* (Arabian?).

4° There is the Camel-cult, the names Zarath*ushtra*, Frasha*oshtra* (Tartar?).

5° There ar the *Daevas*, who are possibly connected with the Hindu *devas*-worshippers.

Zarathushtra may have united the camel-tribes (Tartars), horse-tribes (Arabs) and cow-tribes (Aryans) into a single religion enunciated by himself, while retaining, in fire worship and sacrifices, the last remainders of the magic nature worship, including the fetichistic 'second life' reanimations, denied by the more cultured Daevas.

3. Ethnological Origin of Gathic Elements.

But the grouping of these ethnological elements does not yet explain the singularly pure Thought-religion. Looking over to the deva-worshiping Hindu Aryans, we find very much the same phenomena, however; so that we may look on it as a racial inheritance, from before the time of the revolt of certain of the Thought-religionists against the more materialistic, anthropomorphic, of the deva-worshippers. The cow-forces here were not, as with the Hindus, in the majority; and hence were forced to fuse with the other cults, instead of having them fuse with it, as in India. This, of itself, may have brought on a split with the Daevas, who remained as an opposition when Zarathushtra lured from themVishtaspa, and put him at the head of the now predominating Magian tribe. The purity of the thought religion is an Aryan trait, hence its simultaneous appearance in the varying dialects of the Thought-religion. Zarathushtra then united with it the remainder of the nature-worship of the troglodytic Magian tribe, and thus produced his eclectic whole from

(1) Troglodytic, nature (fire) worshipping Magians.

(2) Four dialect-versions of the Thought-religion;

(3) Merging of the Cow-forces into the Camel-forces;

(4) Splitting the Daeva Horse-forces so as that the remainder was sufficiently small to be later turned into demons, and to disappear from the actual scene of conflict.

4. The Aryan Race's Thought-Innovation.

We must therefore hark back to the origin of the Aryan race as the first self-conscious development of man as thinker, and consciousness, or conscience. The inheritance is therefore racial, and Zarathushtra's merit would lie in having fixed the Thought-religion into a dogmatic system early enough so as to become a survival, striking and suggestive, among more materialistically developed Hindu pantheons.

While, apparently, we are finding a purer religion the earlier we go up the stream of time, this need not conflict with the evolutional progress of the race. There are times of birth and of growth; of progress and temporary regression. The beginning of the Aryan race was such a time of progress, followed by compensating regression; then, a further progress manifested among some other race, and then receded there. The result of this alternate, cyclic progress, occurring simultaneously in various races, does at times give rise to the impression that the old was the best; but it is not really so, on the whole. It may remain the best *for that race,* but other races will lift up new and higher ideals, or will turn back to old symbols, interpreting them more purely. And so it has come to pass that even Zarathushtra's eclectic fusion of the various dialects of the Aryan Thought-religion has been left behind in some senses, though it will, to all eternity, retain a racy flavor of the soil of far-off Iran, and remain an inspiration; and a memorial of what that wonderful Aryan race in its infancy was.

FAMILIAR ZOROASTRIAN PHRASES.

WHO does not believe that "God at sundry times and in divers manners spake in time past unto the fathers by the prophets"? Vital interest can therefore not be lacking in such prophetic utterances as the Gāthās or Hymns of Zarathushtra, which have the first right to be considered his, if any portion of the Avesta can make that claim. These Gāthās contain incidental touches which sound so very familiar to us, that they may well command our attention in a leisure hour.

Certainly the greater number of these incidental touches cannot be considered in the light of direct influences of either the Old or New Testament, because they are so remote in time and place, and because many of them form no more than commonplaces of religious sentiment. Yet may they wake an echo in our hearts, cheering us by the thought that God has not left Himself without at least indirect witnesses to the utmost ends of the earth. Such at least was the faith of Justin Martyr when he wrote: "And those who lived according to reason are Christians, even though accounted atheists, such as among the Greeks, Sokrates and Herakleitos, and those who resemble them."

I. ESCHATOLOGICAL ECHOES.

The Judgment.

In this connection it may not be without point to refer to Herakleitus's 25th fragment, which shows that

in 500 B.C., at Ephesus, the Gāthic judgment by fire (*Yasna* 31.3,19; 34.4; 43.4; 47.6; 51.9) was not unknown:

"For the fire coming upon [the earth] will judge and seize all things."

This judgment, the great crisis 'maētha,' 'vicitha,' 'māh,' whether interpreted as referring to the earthly 'sacred wars,' or to the 'end of the age,' is an undeniable element in the teaching of the Gāthās. It is variously represented as occurring by spirit and fire with molten metal, or as a bridge of sifting, with Sraosha as Sifter, while the Preparer, Zarathushtra himself, will stand with Sraosha (46.17) to vindicate his words (31.19) and lead the faithful into Heaven (46.10).

Regeneration.

Connected with the judgment by fire is regeneration (cp. *John* 3.3). In 48.5 we find the word 'aipizath' meaning literally 'again-birth.' It has been frequently attempted to minimise the force of this expression, but without much success, if the plain meaning of the words is not openly denied. The context however demands it, for in the next verse we hear of the birth of the 'first life':

"Armaiti, with good deeds, perfects for mortal men an 'again-birth,' good dwelling, enduringness and vitality; and for cattle she produced plants at the birth of the first life."

Whatever doctrinal distinctions we may please to associate therewith, 'regeneration' is the quite literal rendering of 'aipizath.'

The Second Life.

Zarathushtra taught a second life. For what else can we conclude from his doctrine of regeneration, or from his opposition to Grehma because, by his teaching, he destroys the second life (45.1)? So also the Karapans (46.11) destroy the (second) life of men through evil deeds; for if this does not mean 'second' life it would mean wholesale murder, which is absurd.

"I entreat thee, O Ahura, to grant me both lives, both that of the body and of the mind; . . . with the felicity with which Mazdāh, through Asha, supports [those to whom] Mazdāh, gives the two lives for their comfort" (28.2).

The Resurrection.

The notion of a resurrection also was very probably current in the Zoroastrian religion. Söderblom (p. 244) has brought together the external evidence such as that of Æneas of Gaza. Diogenes Laërtius (*Int.* 2) asserts that the Magi kept up a regular succession from the time of Zoroaster, which he puts at 6000 years before Xerxes, under the names of Ostanes, and Astrampsychos, and Gobryas and Pazatas, until the destruction of the Persian empire by Alexander. Plutarch (*De Is. et Os.* 46, 47) quotes Theopompus, the historian of Philip of Macedon, as to dualism, and the final struggle, when, after alternate periods of 3000 years, Hades shall fail, and men shall be happy, neither requiring food, nor constructing shelter. Herodotus (3.62) mentions (about 400 B.C.) that Prexaspeo, the executor of Smerdis, said: "If the dead rise up again, expect that Astyages the Mede will rise up against you; but if it is now as formerly, nothing new can spring up for you from him."

A number of passages from the Pahlavi Huzvaresh glosses and versions have been claimed to refer to the

resurrection (28.5; 30.2,7,10; 31.4; 33.10; 34.6,14; 48.9). Perhaps the most striking is (30.7): "And Armatay conferred on the bodies persistence and firmness so that he by thy retributions through the metal may become the first of them." Most of the other passages, however, contain no literal reference to the resurrection on properly objective translation.

The Gospel.

The word 'hu-meretay' (in 31.10) has by all later tradition been interpreted as 'good news' or 'evangel.' But Jackson thinks it should be translated 'good marks' or record at the judgment.

The Unpardonable Sin.

When 'hu-meretay' was taken to mean 'gospel,' it appeared that the following quotation signified that the nomad should not be admitted to its blessings, even should he desire them. But Professor Jackson points out that this would conflict with the strong proselytising tendency of the Zarathustrian religion. It seems therefore safer to interpret the passage (31.10) as follows:

"Then [the cow] chose for herself among the two [possible lords, the herdsman or nomad] the herdsman who would fatten her;

"[Namely] the Ashaist who feels that it is in his mission to see to it that all things that belong to Vohu Manah prosper and who-in-return-is-prospered-by him;

"[Whereas] the nomad shall not get a share of Vohu Manah's favourable report [at the judgment, as in verse 14, not 'gospel'] even though he should urge for it [so long as he will not herd cattle]."

The Second Coming.

We are also struck by a 'second coming,' not how-

ever of the second person of the divinity, but of the first, as in 43.5,6:

"A bad compensation for the bad, and a good compensation for the good,

"[which is to occur], with thy skill, at the last crisis of creation;

"At which crisis come thou, O Mazdāh, with Spenta Mainyu, Xshathra, and Vohu Manah."

The Preparer.

We also hear of a Preparer. 'Rād' means to prepare, to get ready; hence 'rāda' means the 'preparing one,' corresponding somewhat to the Taxōn of *The Assumption of Moses,* and reminding us of John's message to "Prepare the paths of the Lord" (*Mt.* 3.3).

Yasna 46.17 is uncertain, but has all the appearance of admonishing the faithful to sing praises to the Preparer who will stand with Sraosha at the judgment. However this may be, Zarathushtra prays: "Grant, thou greatest ruler, a hearing to the Preparer with the Word" (28.7). The kine lament that so impotent a Preparer is appointed for them (29.9). "Let the 'Preparers' wish for the compensations" (45.7). Whoever prepares the world for Zarathushtra (46.13) shall receive great rewards.

The Saviour.

The Gāthās moreover have the idea of a Helper or Saviour. The word 'saoshyant' is the present participle of the verb 'sao,' to 'profit,' 'gain'; hence it means literally the 'profiting one.' It is applied in the singular to Zarathushtra (45.11; 48.9; 53.2), and in the plural to his helpers (34.13; 46.3; 48.12).

There is also the word 'saregan' (29.3), of uncertain derivation, used by Asha, in conversation with the

shaper of the kine, in reference to there being no 'helper' for the cow. Whoever will take sides with Zarathushtra will be the Saviour's friend, brother, or father (45.11).

"The daevas [spirits of the Saviours] are walking along Asha's path to their rewards" (34.13).

II. Gnostic Echoes.

The Æon or Age.

In close connection with the 'second coming' is the idea of the 'age,' in Greek 'aiōn,' and Semitic 'ōlam,' which may well start a short series of extremely curious Gnostic echoes. The Gāthic divinity, Ahura or the Lord Mazdāh (and we also have the plural Ahuras, reminding us of Elohīm), was the 'mindful' or 'memorable,' hence knowing one. The Gnostics also founded their systems on the idea of knowledge.

We have for 'age' or 'eternity' the word 'yav,' and its dative 'yavōi,' which is used adverbially in the sense of 'ever.' It may frequently be translated for 'all eternity' (49.8; 46.11; [41.2; 40.2;] 53.4), or may mean 'always' (49.1; 43.13). So we read in 49.8: "While both of us wish to be thy messengers for ever in the age." Or in 53.4: "May Ahura Mazdāh grant thee [the fruit of Vohu Manah] for all eternity." Or again, in 28.8: "And for whomsoever thou wouldest grant Asha (Justice) for all the age of Vohu Manah (Good Disposition)."

The Plērōma or Fulness.

For Fulness or Plērōma, the corresponding Avestan word is 'būr' as in 31.21: "From the resources of his innate glory Ahura Mazdāh shall grant sustained communion and fulness of Health and Immortality."

The Mysteries.

There is also a 'guzra-sangha' or secret teaching, reminding us of the Mysteries of the Kingdom, as in *Yasna* 48.3:

"[The Knower knows] bounteous secrets, which are expressed [in] the doctrine."

The right path is not always the most obvious (31.2). Possibly also the word 'maya' may mean 'mysteries.' Thus (43.2, Mills):

"O Ahura Mazdāh, reveal all those mysteries which thou givest through Asha."

The Word and the Prophet.

'Mathra,' the 'word,' forms 'mathran,' the 'worder,' or prophet (from Gk. 'phēmi,' to say) utterer.

(*a*) Such 'mathras' are directly connected with the gnostic or spiritual Knower (45.3; 51.8; 31.6; 28.5; 43.14; (*b*) 'mathra' appears as a divine word of (magic) efficiency (31.18; 43.14; 44.14; 45.3; 31.6; 29.7); (*c*) as a word of promise (44.17; 28.5); (*d*) as the word of a prophet (50.6).

Its result is choice of the cause of Ahura Mazdāh (28.5) and communion with Ahura Mazdāh (44.17). It provides food for the cattle (29.7); it reveals [a mystery] about Haurvatat and Ameretat and about Vohu Manah (31.6). It is to be 'worked' or practised as Ahura Mazdāh considers and declares it should be (45.3). It has the power to smite down the Druj (44.14), and arouses those who scorn Ahura Mazdāh's teachings (43.14). In short, it is a magic utterance of the 'mathran' (41.5; 50.5,6; 32.13; 28.7; 51.8), or prophet, who seeks a hearing (28.7); it is his word which will be sought by the evil in hell (32.13); it is the utterance of the prophet (51.8) who rejoices at the gift of the spirit to the missionaries.

The Gnostic.

The Gnostic is the 'vidvāo' (past participle of 'vaēd,' to know), the 'knower,' and the expression is applied even to the divinity (48.3): "The Knower, who is one like Thee." So we read (28.5): "When shall I behold Thee, as a knower?" Or (34.9): "Those who drive away Armaiti, prized by the Knower." Or (48.3): "Tell me, O Ahura, for Thou indeed art the Knower." Or again (51.8): "Tell me, O Mazdāh, for the knower should be told." In another place it is said: "Let the Knower (Mazdāh) speak to me the knower." (Cp. also 45.8 and 48.2.)

The Antichrist.

In the Gāthās we find several opponents to divinities. For instance, Angra Mainyu to Spenta Mainyu; Aka Manah to Vohu Manah; to Ar-matay (Docile, Devoted Thought) we have Tar*e*-matay (33.4), who in *Yasna* 60.5 became her direct opponent, meaning 'Thought going beyond'; again, to Tushna-matay (Silent Thought) we have opposed the Paira-matay-ists (32.3) whose name means thinking-up or forward.

The Lie.

In 2 *Thess.* 11.9-12, the great apostasy consists in trusting in the Lie. In the Gāthās the Lie is the Druj (32.3), enumerated along with the proud opponents, 'Paira-matay.'

III. Picturesque Chance Echoes.

Since human nature is the same all the world over, and in all ages, we should be more surprised if we did not find coincidences of emotional expression, than when we do. With considerable interest we may trace

in the Gāthās picturesque images with which we have grown very familiar.

Family-Extension.

When we remember: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother" (*Mt.* 12.46-50), we cannot fail to be struck by:

"Whoever therefore in the future scorns the daēvas and the men who scorn him [Zarathushtra], and all others except whoever is devoted to him, shall be considered by the bounteous individuality of Zarathushtra, who is saviour and master of the house, as his friend, brother or father, O Ahura Mazdāh."

Dives and Lazarus.

Nor can we avoid thinking of the Parable of Dives and Lazarus when we read (32.13):

"Through which Xshathra-power [of the above Asha, Justice] Grehma will be degraded to hell, the dwelling of the Worst Mind, [wherein dwell] the destroyers of this life; and [then], O Mazdāh, he will complain, being moved by a desire for the message of thy Prophet, who then however will keep him from beholding Asha (Justice)." Or again (53.8): "[On the contrary let the malefactors through whom are effected] murder and bloody deed, let them all be abandoned, and cry upwards in vain."

The Reward of Apostles.

Another picturesque coincidence is that of the Galilean Apostles' very human and comprehensible cry: "Behold, we have forsaken all and followed thee; what shall we have therefor?" (*Mt.* 19.27-29). If the Apostles of the Lord did not hesitate to ask this question, can we find fault with Zarathushtra for not being

insensible to personal reward? "The saviour would like to know how his compensation should be [given] to him" (48.9); he would know also, of lesser things, when he shall receive the reward promised him, of ten mares and stallions and one camel, together with Haurvatat and Ameretat (44.18).

The Loss of One's Own Soul.

"Thou fool! This night shall thy soul be required of thee; then whose shall those things be which thou hast provided?" (*Lk.* 12.20). Not very unlike the thought in these inspired words are those of the Gāthist:

"The Karapans, through their political power join the Kavays,
"To destroy the [second] life of men through evil deeds;
"[Fools! Whereas] their own souls and spirits will terrify them,
"When they shall come to the Sifter's bridge of judgment;
"As companions they will be admitted to the Home of the Druj for ever" (46.11).

Ears to Hear.

"He that hath ears to hear, let him hear," cried the Utterer of the Parables of the Kingdom (*Mt.* 11.15); the strong Singer of the Gāthās cries:

"Listen with your ears to the best [information]; behold with [your] sight, and with [your] mind" (30.2).

Was, Is, and Shall Be.

The expression of eternity, 'was, is, and shall be,' common in all lands, is found also in the Gāthās, as for instance (29.4): "The Lord knows all the plans achieved in the past, and [to be] in the future, and it is he who decides about the present ones; it is whatever

he wills that happens to us." (Cp. also 33.10; 57.22.)

The First and Last.

We are reminded of the Alpha and Omega (*Rev.* 22.13), when we read in 31.8: "Then Zarathushtra understood that Mazdāh was both the first and youngest of creation."

The Poor.

Zarathushtra seems to have been poor himself; he prays for ten mares and a camel (44.18), and he ascribes his failure to his poverty in flocks (46.2). No doubt this caused his sympathy with the poor, for whom he prays (53.9):

"What Lord will destroy the Drujist and establish the Kingdom by which, O Mazdāh, Thou wilt give to the justly living poor that better [part]?"

And again (34.5): "Have You the power to protect your poor?"

Whosoever Will.

"Whosoever will," cries the Revelator (22.17). Compare this with *Yasna* 43, which opens with the salutatory: "Success to me, to you, and to whosoever will"; while *Yasna* 30 begins in a style somewhat reminding us of the Sermon on the Mount:

"But thus, O [souls] desirous [of hearing], I will utter (1) those things worthy of being remembered by the expert-knower; (2) the praises for Ahura, and (3) hymns [worthy] of Vohu Manah, and (4) things well remembered by the aid of Asha. Listen with your ears to the best [information]; behold with [your] sight, and with [your] mind;

"Man by man, each for his own person, distinguishing between both confessions, before the great crisis. Consider again!"

Come Quickly!

In the last verse but one of the Gāthās, Zarathushtra invokes peace on the believers' villages, peace which is to be produced by the slaughter of the enemy, adding "and may it come soon!" Compare this with the great cry for the coming of the Prince of Peace: "Even so, Lord Jesus, come quickly!" (*Rev.* 22.17,20).

Pity on the Misled Crowds.

As Jesus felt compassion for the misled crowds (*Mt.* 9.36) which the Jews hindered Him from calling to Himself, so Zarathushtra opens one of his immortal hymns with a poignant expression of his grief:

"Ever has Bendva hindered me [and proved himself the] greater [of us two], when I, O Mazdāh, was crying-to-satisfy the misled [crowds] through Asha (Justice)."

IV. Minor Echoes.

Angel or Apostle.

The word 'dūta' (168) which comes from 'dav,' to send off, should strictly represent 'apostle' (Gk. 'apostellō'). But 'dūtya' (204) means 'message,' which would represent the Greek 'aggelía,' while 'aggelos,' the Greek for 'messenger,' is the English 'angel.' So both shades of meaning fall together.

'Fraēshta' is derived from 'fra' and 'aēsh,' or 'off' and to 'get-into-hasty-motion'; it would thus be more closely rendered 'emissary' or 'apostle,' not 'angel'; while 'vat,' to 'announce,' which would exactly represent 'aggelos,' is only used in the passive about an event, and not of the function of a person. Perhaps then it would be wiser to render these words into English by the less familiar 'messenger.'

"May we be thy messengers, to hold off those who hostilely deceive thee" (32.1 [168]).

"The message of thy prophet, who will keep them from beholding Asha" (32.13 [204]).

"As we [Frashaoshtra and Zarathushtra] wish to be thy messengers for-ever-in-the-age" (49.8 [738]).

The Token.

Again we may notice 'daxshta,' meaning a 'token,' 'pledge,' or 'earnest,' and compare it with 2 *Cor.* 1.22; 5.9; *Eph.* 1.14. Thus:

"And do thou, O Mazdāh, within [the nature of] both contending parties set satisfaction as a token [of the accuracy of my prophecy of the judgment by]

"The metal, molten through thy red fire [which as a sifter] shall

"Harm the Drujist, but profit the Ashaist" (51.9).

The Spiritual Israel.

It was suggested by Herodotus that the Magi were a tribe. No doubt they were at first; but the threat of Zarathushtra to the newly married couple (53.7) that if they ever abandoned the Magian cause they would cry 'Woe!' at the end of life, suggests that it had become already a religious organisation which could be left at will.

The Robe of Heaven.

The Most Bounteous Spirit wears the adamantine heavens as a robe (30.5). "As a vesture shalt thou fold them up," sings the writer of *The Epistle to the Hebrews* (1.12).

The Mediation.

It is well known that in the Gāthās Ahura Mazdāh never does anything directly, but only through some one of the other Ahuras, as agent. So for instance in 33.12,

Zarathushtra prays that Ahura Mazdāh may grant him through Armaiti, vitality; through Spenta Mainyu, strength; through Ada, retribution; through Asha, might; and through Vohu Manah, compensation.

The Divine Inheritance.

The Gāthās, as well as the New Testament (*Eph.* 1.14, ff), promise man a divine inheritance ('raēxenah') and epoch of judgment, of rewards or punishments (30.11). So also, of Haurvatat and Ameretat (33.10). "Can they be faithful who through their teachings turn into sorrow sure inheritances for Vohu Manah?" (34.7) asks the sorrowing prophet, reminding us of Elijah, who thought himself left the only faithful soul (1 *Kings* 19.10).

The Giving of the Spirit.

Zarathushtra would have the new settlers act as missionaries (50.3). Nor is he jealous of them, any more than Elijah was jealous of Elisha's double portion of the spirit, or Moses of the elders of the congregation when Jahvè spoke unto them also. "The prophet rejoices through the word which is told the expert knower" (51.8).

Foolish and Wise Virgins.

"I will tell you how to sift the clever from the foolish" (46.15).

"By uttering praises of the Preparer who will stand for them together with obedience,

"Who will sift the clever from the foolish" (46.17).

This sundering of the wise from the foolish reminds us in a distant way of the Parable of the Wise and Foolish Virgins.

The Faithful.

The word 'aredrā' means 'trustworthy' or 'faithful'

(48.8; 50.4,8); it is applied both to men and God.

"Are they faithful to Thee, O Ahura Mazdāh, who, though they know of Vohu Manah, turn the difficulties of traditionally inherited doctrine to their own advantage?" (34.7).

"[Zarathushtra] who is faithful like Thee, O Mazdāh" (43.3).

"Who is the faithful one, who first taught" (46.9)?

"O Frashaoshtra, go thou with the faithful to where we both desire to be with the Beloved" (46.16).

"Will thy realm please the faithful [believers]" (48.8)?

"Zarathushtra hears the faithful entering their new homes singing with joy" (50.4).

"Zarathushtra will encompass Asha with the reverence of the faithful" (50.8).

"God is faithful" (1 *Cor.* 1.9), Paul does not hesitate to say, nor does the Gāthist.

Faith and Works.

Not less in Zarathushtra's day than in the days of Paul and James, were human hearts torn with the ever recurring question of faith and works. The Gāthist, no doubt in some moment of despair, cried:

"Is the message I am about to proclaim genuine? Does Armaiti (Loving Devotion) support Asha (Justice) through deeds" (44.6)?

The End Known to God.

The "end of the Lord" (*Jas.* 5.11) is the end of human actions, known to, and brought about by, the Lord.

"The knower is not to commit any of these deeds of violence, whose [fatal] end, thou, O Ahura Mazdāh, best knowest" (32.7).

The Better Part.

The word ('vahyō') 'better' is in the Gāthās frequently used absolutely in a way which it is difficult to translate in any way other than the 'better part.' For instance:

"O Maidyaimangha! Zarathushtra, who has given his daughter Chisti, to this Yamaspa, and who as having known through his spirit the [first] life, is again wishing [the second], says that thou [hast] the better [part] of life, having [practised] the decrees of Mazdāh through thy deeds" (51.19).

The Beloved, 'David.'

There is very little love, apparently, in the Gāthās, but we have the word 'ushtā,' meaning 'at will' (from var'), used as an exclamation: Success to you! hail! (33.10; 43.1; 41.4; 51.16; 51.8; 30.11), which in 46.16 appears as follows to mean the 'desired,' the 'beloved':

"O Frashaoshtra Hvogva, go thou with the faithful to where we both desire to be, with those who are beloved (or desired)."

Jeshurun.

There is in the Gāthās a strange similarity between the name and office of Geūsh Urvan, the Soul of the Kine, the representative of the whole bovine creation, and the representative of Israel, Jeshurun (*Dt.* 32.15; 33.5,26; *Is.* 44.2) who "waxed fat and kicked"—inevitably suggesting a bovine creature. The resemblance goes further. Jeshurun is said to belong to the Lord, and in *Yasna* 29 the kine come to the divinities with a complaint demanding protection, and ending with a profession of devotion. As Jeshurun is the chosen of the Lord, so Geūsh Urvan represents in the midst of human violence the chosen, accepted nature of pious

devotion. The lateness of the books in which Jeshurun appears, suggests that not impossibly the name might have become familiar to the Jews when the Persian Cyrus freed them from captivity; and the Jews' friendliness to his religion might easily be inferred from their calling Cyrus the Anointed or Messiah of the Lord. This occurs in *Is.* 45.1, very near the Jeshurun reference, *Is.* 44.2.

No other reasonable derivation has ever been attempted; Cheyne's arbitrary and mechanical juggling of words is the counsel of despair, and purely individual and fanciful. Arbitrary interpretations, such as the 'Straight' by Aquila, Symmachus, and Theodotion, do not give the least explanation of why the 'Just' or 'Straight' one should wax fat or kick. The above suggestion therefore deserves at least thoughtful consideration.

We may close this hasty review of echoes that happen to be familiar to us, with a literary similarity that is all the more striking from the fact, that from its very nature it can be no more than a coincident expression of human nature guided by instincts more or less divine. For we must not fail to note that, though the Gāthic hymn to which we refer is beautiful, it cannot hope to pose as a rival to the sublimity of the mystic utterance into connection with which we bring it.

Yasna 33 (except the first three verses, which complete the subject of *Yasna* 32), contains a high-priestly prayer which reminds us not only as a whole, but even in its structure, of the parting prayer of Jesus in *John* 17. We are forced, however, to make one transposition, before we can get an entirely similar outline of prayer:

First, for self-glorification (*Y.* 33.4-7; *J.* 17.1-8).

Second, for protection of his followers (*Y.* 33.11-4; *J.* 17.9-19).

Third, for universal conversion (*Y.* 33.8-10; *J.* 7.20-26).

The Gāthic prayer then closes with a touching eucharistic oblation of the Gāthist's own being:

"As oblation, Zarathushtra would bring the life of his own body, the first fruits of his good thoughts, deeds and utterances, his obedience, and whatever power be his, [to offer them] to the mindful Mazdāh and to the Justice [of] Asha!"

PART IV.

Dictionary *and* Grammar.

Abbreviations.

Numbers followed by S *or* P indicate that person of Singular or Plural.

Numbers following Pr indicate a particular one of the many collateral forms of the Present.

A, with verbs, active voice.
A, Acc, with nouns, accusative
Abl, ablative case.
Adj, adjective, part of speech.
Aor, aorist tense, past action.
Aug, formed with an augment
B, Bartholomae.
Comp, comparative degree.
Conj, conjunction.
D, Dat, dative case.
D, Du, dual gender.
Des., desiderative mood.
F, feminine gender.
G, genitive case.
I, Inf, infinitive of a verb.
Im, Imp, imperfect tense.
Imp, Imp-at, imperative.
Ind, indicative mood.
Inj, injunctive.
In Comp, in composition.
In, Ins, Is, instrumental case
K, conjunctive voice or mood.
L, locative case.
M, *m*, masculine gender.
M, Mills.
M, *with verbs*, middle voice.
N, *n*, neuter gender.
N, nominative case.
O, optative mood.
P, Pl, plural number.
P, Pr, present tense form.
When followed by a number, this shows which of the many collateral present-forms it is.
Pass, passive voice.
Pf, perfect tense.
Part, participle, which appears in the following forms, which are also declined, taking case, number, and gender:
PP, PrPa, present participle.
Pf P, perfect *or* past participle.
Pron, pronoun.
S, Sg, singular number.
Su, subjunctive mood.
Sup. superlative degree.
s-Aor, an Aorist with an s-stem.
V, vocative.

NOTE. The necessarily hurried choice of the designation *Dictionary* was since much regretted, as too pompous. It was hit on to indicate the following attempt at complete references.

A

a-, *in composition,* not, without.
ā, also, towards, at, in (48.7), on, upon, off, until, near, on account of [*References incomplete*].
ā-baxshō.hvā, 33.10, to distritute, —**baxsh.**
a-bi.frā, 33.13, unique, without equal (-a)
ā-būshtīs, 43.8, developing, (-ay)—**bav.**
ābyā, 32.15, *pron.* by the two.
ab.yastā, 53.5, zealous seeking for (-ay)—**ya*t*.**
acishta, worst, *sup. of* **aka**, bad. 30.4,5,6; 32.10,13; 33.4.
a.cistā, he is considerate, 51.11,—3S, **kaē*t*.**
adā, then. 29.2, 30.10.
ādā, *f,* retribution. 33.11,12, 49.1; **adāis**, 48.1.
ā-d*a*m, house, 48.7, 49.10.—**d*a*m.**
ādāna, retribution, 30.7,—ādā.
ā-dar*ê*, 43.15, 3PPrA; a-d*as*, 46.5; **ā-dā*t*, 31.18. 51.14;—dā.**
a-dāth*as*cā, 46.15; **-*e*mcā**, 46.17; those who are not clever, the stupid—**dātha.**
ad*ê*, 44.4, under, beneath.
ā-d*e*baomā, *m,* 30.6, delusion.
ā-d*e*mānē, 32.15, from, or to the dwelling—**d*e*m*a*n.**
ā-dishtis, *f,* 44.8, purpose [-ay].
ā-dīvyeiñtī, 44.13, they strive, —**dyav.**
ā-dr*ê*ñg, 29.3, AccPl of **ādra**, dependent.
a-drujyañt-ō, 31.15, deceptive.
a-dvaēsha, 29.3, not harming, innocuous.
advān, *m,* way. 34.13, 44.3; 31.2, **advā*e***, NS.
aēibyō, *pron.*, to, *or* from these, 28.10, 29.10, 30.8, 31.1, 32.2,12, 34.8,9 43.6, 44.20, 45.3, 46.12.
aēm, *pron.*, 29.8, this one, NS.
aēnah, *n,* violence, 30.8, 31.15, 32.6,7,8; 34.4.
aēnah, *adj.,* maleficent, 30.8, 31.13,15, 34.4.
aēna*n*hē, *I,* to commit violence, 32.16, 46.7,8.
ăen*h*āmā, we may be, OPfA of **ah**, to be; 32.1, 49.8.

ãenhan, *m*, mouth, 31.3.

ãenharê, they may be, *or* were, OPfA of **ah**, to be, 33.10; 44.20; 45.7, 51.22

ãēs, to be master over; **isē**, 3SPM, 50.1; **isāi**, 28.4, 43.9, 50.11; **isōyā**, 1SPM, 43.8.

ãescā, *pron.*, one of these two, 30.3.

aēsh, to seek, desire; **aēshasā**, seeking, 53.9. P **ishasā**, *which see: also* **pait-ishāt**.

aēsha, potent, able, 28.4; 43.10; 44.17; 45.7.

aēsham, *pron.*, of these *or* those, 30.7,8; 32.7,8; 34.1.

aēshema, *m*, fury, rapine, 29.1, 44.20, 48.7, 49.4; *personified as* demon thereof, 29.2, 30.6, 48.12.

aēurus, shimmering, shining; 50.10; *from* **aērav**?

aēvā, aēvō, single, only, 29.6,8. (-a)

ã-frashta, counselled with; 51.11—**fras**.

ã-fseratus, compensations, 51.4. AccPl (-tav)—**feseratū**.

afshmān-ī, harm, trouble, 46.17, *n*, AccPl.

a-fshuyañt-ō, non-fatteners (of cattle), nomads, 49.4—**fshav**.

ã-gemat, 44.8, 3SPrM *of* **gam**.

a-gushta, unheard, unbearable, 31.1—**gaosh**.

a-gzao.nvamnem not decreasing, 28.3, AccS.

ãh, *or* **êeãh**, *n*, mouth, 28.11; 31.3, 47.2?

ah, to be, *irregular; see under each form.*

ahav, that.

ã-hémusta, repulsive, 46.4.

ahī, thou art, 32.7, 43.7, 47.3, 51.3—**ah**. 34.11

ã-hishāyā, they oppress, 29.1—**hā(y)**.

ahmāi, to me, *or* this, 28.3, 30.2,7; 31.6, 43.1 44.16,19; 45.5,10; 46.8,13,18t 47.1,3; 49.2,3; 50.2,3, 51.6,19.

ahmāibyācā, to *or* with us, 28.6.

ahmākêñg, our, 32.8, 45.9.

ahmāt, *or* **ahmat**, by *or* from this, *or* us, AblS, 34.9, 44.13, 45.11, 47.4, 51.10. Henceforward, 33.6.

ahmī, I am, 32.8, 46.2, (ah).—To this, (a), *or* me, 43.6.—51.12?

a-hōithōi, *I*, to subject, oppress, 32.14—**hā(y)**.

ahū, anhū, *m*, **anūhi**, *f*, master, mistress, 29.6, 32.11.

ahūm, life, 30.6, 31.20, 34.15, 45.1, 46.11,13, 51.19, 53.5,6; —AccS of **anhav,** *m.*

ahūm.bis, life-healing [B], 31.19, 44.2,16.

ahura, *m,* master, 29.2,10, 53.9. Divine lord, *see* Table of Occurrence of Divine Names. *Polytheistic plural,* 30.9, 31.4, 33.11

ā-hu.shitay, dwelling in a good place, 30.10,—shay.

ahvā, we both were, *or* might be, 29.5,—1DPrA, ah.

ahyā, of this, 28.1 29.10 31.12 32.1,13,14 34.6,9,10 43.3,9 44.15,19 45.3,4,6 46.8 47.1,3,5 48.4,10 49.1,2 53.7.

ahyāi, ahyāi, to this, 31.9,10 46.19 48.6.

ahvā *or* **anhvā,** *f,* life. *AP* **ahvāe,** 28.2; *LP* **ahvāhū,** 51.9.

ā-*hv*aithya, *adj,* personally, 33.7.

aibī, upon, towards, to, unto, 31.13 32.15 43.7 51.9,19

aibī-bairishtem, most bearable, 51.1, (AccS of -a)—bar.

aibī-dereshta, visible, 50.5 *adj.*

aibī-dereshtā, clear sight, 31.2 *f,* (-tay).

aibī-gemen, they come to, *or* arrive at, 46.11,—gam.

aibī-jamyat, he may come to, *or* arrive at, 43.3;—gam.

aibī-mōist, he may send along, 46.12,—maēth.

āidūm, come! 33.7,—*Imperative,* ay.

ainīm, reciprocal, 53.5,—GPl anya.

aipī, likewise, also, 30.11 32.3,8 48.5.

aipī-cithīt, in the future, 29.4.

aipī-dĕbāvayat, he may again delude, *or* deceive, 31.17—dab.

aipī-zath, 'again-birth', re-generation, 48.5, *m.*

airyaman, noble, peer, *m,* 32.1 33.3,4 46.1 49.7.

āis, *adv,* consequently, 28.11 31.2 44.11.

āis, *pron,* with these, 53.8.

ā-itē, to go to, 31,9,—*Inf* of ay.

ā-itī, that which is now going, the present, 31.14.—3SKA of ay.

aithīs-cīt 32.16, *or* āithis, 48.9, destruction,—NS āthay, *f.*

a-jĕn, they may drive, 48.10,—3SPrA, gan.

ā-jimat, he may come, 43.12,—gam.

a-jyāitim.cā, non-life, non-existence, 30.4,—AccS, -tay, *f.*

a-*gz*aonvamnem, not decreasing, 28.3,—AS, -na, *adj.*

aka, bad; *comp,* **ashyah;** *sup,* **acishta.** 30.3 32.5,10 33.2,4 43.5 45.1 46.1 47.5 49.11 51.6.

kā, manifest, open, cleared, 48.8 50.4 51.13.
kā-stēñg, 50.2, 'open-standing', cleared land, farms (?). *Bartholomae* makes of it the eschatological revealing of secrets.
-keretis, message, news, 48.2,—NS, -tay, *f.*
kōyā, threat, 51.8, *f.*
-manaṇhā, purpose, 49.6, —*n*, NPl. -ha.
meretāt, immortality, *f.* 32.5 33.8 34.1,11 44.17,18 45.5,7,10 47.1 48.1 51.7.
-mōyastrā baranā, company-bearing, associates, 30.9,—NPl.
nā, with this, 28.5.
n-aēsha, impotent, 29.9 46.2.
n-afshmanam, harm-lessness, *B*; immaterial, 46.17,—GPl, *n.*
nāis (ā), thereby, 28.9 32.15 53.6,8.
nasat, 53.7; a.nāshē, 44.14,—nas, to perish, disappear.
ñgra, hostile, inimical, 43.15 44.12 45.2 48.10.
ṇhācā, I may be, 50.11,—1SPrSu, ah.
ṇhaitī, he, she, it (is, was, shall) may be, 30.11 31.5,22 50.3 53.7 —ah.
ṇhat, he, she, it might be, 3SOPf of ah; 29.4,9 30.4,7,9 31.5,6,9,16 32.2 33.3 44.12,19 45.3 47.4 48.4,9 49.7 53.5,7.
ṇhen, they might be, 31.1,4,14 48.12 49.11.
ṇhêus, *GS of* anhav, *m*, life. 31.8 32.13 33.1 34.6 43.3,5 44.2,8 45.2,3,4 46.3,10 48.2,6 50.11 51.6.
ṇhus, same as above, 28.11 30.4.
ṇhvascā, of a master, 32.11.
ṇman, firmness, eternity, 30.7 44.20 45.10,—*n.*
ñtare, 33.7; añtarê, 49.3; among.
ñtare-caraitī, he between-makes, procures, 51.1,—3SKA, kar
ñtare-mruyē, to 'swear-off', renounce, 49.3,—*I*, mrav.
ṇus-haxs, successive, 31.12.
ṇya, other, 29.1 34.7 44.3,11 45.11 46.7 50.1 53.5.
ṇyāthā, otherwise, 51.10.
ɔderescā, of cold, 51.12,—GS, aodar, *n.*
ɔg, to preach, aojāi, 50.11, *I*; aojī, 43.8, 1SPr; aogedā, 32.10, 3SPr; pairy.aogzā, 43.12, 2SPr.
ɔgō, with strength, 29.10, *Is. of* aogah, *n.*
ɔjaṇhā, 50.3; aojaṇhō, 43,4, physical strength,—aojah, *n.*
ɔjyāe, stronger, 34.8, *adj, comp. of* aojah, *Sup.* aojishtō, 29.3.

aojōi, to commit, *I*, 32.7.
aojōñghva*t*, being strong, 28.6 31.4 43.8,16 ; **aojō*n*hvañ*t*em**, 34.4—**aojahvañ*t***.
aojy.aēshū, worthy of renown, 46.12, *LP*. 34.8, **-ā*e***, comp. **-jah**
aorācā, downwards, 53.7.
aoshō, the destructions, 49.1—Acc*P*, **-ah**, *n*.
apā, off, 33.4.
ā-paithī, on the path, 50.4—**pathī**, *f*.
āpanāis, with attainments, 28.10—*n*, **-a**, IsPl. **ap**.
apānō, may reach, 33.5—**ap**.
a-paourvīm, not as at first, as never before, 28.3.—**parav**.
apara, later, hinder, 31.20, 45.11—*comp. of* **apā**.
apas*c*ā, waters; 51.7,—AccPl, **āp**, *f*.
apa.yañt-ā, holding off, 32.9,—Ins.S, PrP, **yam**.
apa.yeitī, to take away, 32.11—*I*, **yam**.
apêma, last, hindermost, 30.4 43.5 44.19 45.3 48.4 51.6,14 53.7—*sup.*, **apā**.
api.vaitī, it was announced, *or* promised, 44.18—3SPr, **va*t***.
apō, off, 32.9—*same as* **apā**.
apō, of water, 44.4—GS **āp**, *f*.
ar, to arouse, *I*, **arōi**, 33.9, 50.5; **ārem**, 1SPr, 43.10; **uz.āresh-vā**, 33.12, **īratū**, 53.8. *Imp-at.*
ā-radā*e*, preparing, 28.7,—NS, **-ah**, *adj, from* **rad**.
a.rapā, come hither! 49.1, —*imp-at. of* **ā-rap**.
āred*at*, prospers, 50.11—3SPrKo, **ared**.
aredra, faithful, 34.7 43.3 46.9,16 48.8 50.4,8.
arej*at*, is worthy, of value, 50.10—3SPr, **areg**.
arêm, properly, 44.8 45.11 51.14.
ārem, have I come, 43.10, —*contraction for* **ā-erem**, *from* **ar**.
arêm-pithwā, mid-day, noon, 44.5, *f*.
aretha, duty, affair, 33.8 43.13 44.5—*n*.
ārezvā, the just deeds, 33.1—NPn, **ā-erezvan**.
ārmaitī, an Ahura, 'adaptable thought,' love; *Mills:* alert and ready mind to act. —*From* **arêm-maitī**, proper thought?
ā-rōi, to grant, 33.9 34.3 50.5—*I*, **ar**.
ārōis, sorrow, grief, 51.4, GS; 14, AccPl— **āray**, *f*.
arshnavaitīs, be-stallioned, 44.18—Acc.Pl.f. of **-vañ*t***, PresPart

s, he was, 31.9, 34.8; ascīt, there would be, 46.18—*impf,* ah.
sashutā, he arrives at, 48.1,—3SPrM *of as.*
sayāe, the two parties, 31.2—only in Dual; G of *asa, m.*
-sêñdā, they effect, 51.14—Pr, sand.
sênō, the stone (-quarried) heavens, 30.5,—AccPl, asan, *m.*
sha, *n,* justice, right; *or,* an Ahura. *References incomplete.*—ashahyā, G; ashāi, D; ashem, Acc; ashāt, Abl.
-shaēitī, dwells with, 43.3,—Pr, shay.
shao.xshayañtāe, the Ashaist discipline, *or,* life, 33.9,—gen.du. of -añt, *from* ashāvan *and* xshāy.
shāvan, a follower *or* devotee of Asha, an Ashaist. ashaunō, gen.sing.; -ē, -aēcā, 43.4, dat.; -am, 49.10, gen.pl. 30.4,11 31.14,17,20; 32.10,11; 33.1,3,9; 43. 4,8,15; 44.12; 45.7; 46.5, 6,9,14; 47.4,5; 48.2; 49.10; 51.9; 53.4,9.
shibyā, to, *or* with both eyes, 32.10,—dat.dual *of* ash, *n.*
shis, (nom.sg.) compensation; an Ahura, 28.4,7 31.4 33.13 34.12 43.4,5, 12,16 46.10 48.8,9 50.3,9 51.5,10,21.—ashay, *f.* ashōis, gen.sg.. ashīm, acc.sg. ashī, ashicā, inst.sg., ashīs, acc.pl. ashivāe, 51.5, consonantal dual, acc.
shōis, *see above.*
shtō, to find shelter, 51.12;—*I, as.*
shyah, worse, *comp. of* aka, bad. -ō, 51.6, acc.pl; -ascā, 48.4, gen.sg. *or* nom., acc. pl.
-shyas, dwelling with, 47.5,—nom.sg.pres.part. shay.
-sīshtay, promise, *f,* -ā, loc.sg.. 30.10; -īs, acc.pl., 44.9.—sāh
-sīshtīm, 34.4, acc.sg. *either* of above (B); *or* of superlative of āsav, swift, (M). *See* āsū.
-sketīm, attachment, 44.17, acc.sg. āskitay, from hak.
snam, of days, 46.3. 50.10—gen.pl. azan, *n.*
snāt, from near, 45.1,—adverbial ablative of asna, near.
spāe, mares, 44.18,—acc.pl. of aspa, *f.*
-spêñcā, 45.9; -cīt, 34.7, misfortunes,—acc.pl. aspā, *n.*
sperezatā, he strives for, 31.16,—Pr, sparez.
-srushtay, disobedience; -īm, acc.sg. 33.4; -tā, loc.sg. 43.12; -tōis, gen.sg. 44.13.—srav.
-srūdūm, badly heard, evil reputed, 32.3.—srav, passive.

a-srvātem, they both heard, *or*, became conscious, 30.3,—3 dual augmented, srav.
*as*ta, hate,— -tā, ins.sg., 34.8; -ascā, acc.pl. 44.14; -āi, dat. 46.18
*as*tāi, to make enemies of, 46.18—inf. of ans ? *or* dative above?
astay, companion,— -is, nom.sg. 31.22; -īm, acc.sg; 33.2; -ayō nom. or acc. pl. 46.11, 49.11.
ā-stīs, places, worlds, 43.3,—acc.pl. stay, *f.*
astva*t*, corporeal, 28.2 31.11 34.14 43.3,16— -vañ*t*, a*st*, bone.
āsū, swift, 44.4,—ac.pl. āsav. *adj.*
a-sūnā, effective, compelling, 28.10,—nom.pl. -na.
a-sūrahyā, im-potent, weak, 29.9,—gen.sg. sūra.
a*t*, āa*t*, but, thereupon, *frequent.*
athā, so, thus, therefore, 29.1,4 31.18 32.6 34.6,7 44.6 51.16 53.3,6.
athrā, there, 31.12 46.16.
āthrā, through fire, 31.3,19 47.6 51.9,—ins.sg. ātar, *m.*
āthrē, to fire, 43.9,—dat.sg. ātar.
āthris, misfortune, 46.8,—nom.sg. āthray, *f.*
āthrō, of fire, 43.4,—gen.sg. ātar, *m.*
ātrêm, fire, 34.4,—acc.sg. ātar.
aurunā, ? wild, swift, (aurva) red (M) 34.9.
aurvatō, of ardent, *or* speedy, 50.7—gen.sg. -vañ*t*.
avā, down, 33.6, 44.13; avō, 30.10.
avā, with that, 44.17, ins. sg.
avā*e*, those, 43.4, acc.pl.
a-vaēnā, behold! investigate! 46.2; a-vaēnatā, 30.2—imp.vaēna
avaēsh*a*m, of those, 29.3, gen.pl. 'of those not one understands.'
avaētā*s*, curses, crying of woe, 31.20—acc.pl. -tā*t*; from avōi.
avāis, with those, 32.15, 44.15,—ins.pl.
av*a*m, of those, 44.19,—gen.pl.
avāmī, I strive, 44.7,—av.
ava*n*hā, with help, 51.5,—ins.sg. avah, *n.*
ava-*n*hānē, in the consummation, 33.5,—loc.sg. -na. *n.*
ava*n*hē, to help, 50.7 dat.sg. avah, *n.*
ava*n*hem, help, 34.4,—acc.sg. *above, as adj. m.*
ava*n*hō, of help, 49.12, 50.1,—gen.sg. *above.*
ava-pastōis, to fall down, 44.4,—inf. pa*t*.

avarê, help, 29.11,—acc. avar, *n, same as* avah.
avarenāe, of both confessions, *or* beliefs, 30.2—GDDu -na, *m.*
-vāstryō, the non-pasturer, nomad; 31.10,—NS of -a, *adj.*
avat, so much, 28.4; *correlate to* yavat.
avat, that, 29.10 31.6,15,16 49.12.
ava-zazat, they are driven off, 34.9,—zā(y).
avêm, to be guardian, 49.10; inf. av.
-veretō, in the conviction, 45.1,—loc.sg. -ay, *f.*
avis, manifestly, 33.7.
avīshyā, manifest, 31.13, 50.5,—ins.sg, -a, *adj.*
avō, help, 29.9 30.10 32.14,—nom, acc.pl, avah, *n.*
avōi, woe! 45.3, 53.6,7,—*interjection.*
-xsō, I ask instruction, 46.2,—xsā.
xshtat, they procure, find, 51.4,—stā.
y, to go, inf. itē, 43.13, āitē, 31.9; pres.part. acc.sg. ayañtem, 46.5; imperat. āidūm, 33.7, idī, 46.16; āyōi, (ā-iyōi) I come to, 31.2; āitī, it goes, present things, KA, 31.14; āyat, 31.20, āyāt, 46.6, he goes to; ayenī, 46.1, 50.9; ayēnī 34.6, I go.
yāe, of both these, 30.5,6 31.2,10 33.9 44.15.—gen.dual.
yamaitē, inflicts. holds, 31.13,—yam.
yanhā, with metal, 30.7, 32.7 51.9,—ins.sg. ayah, *n.*
yaptā, with felicity, 28.2, ins.sg; felicities, acc.pl. 28.7, 53.1.
yārê, the days, 43.2,7, acc.pl. ayar, *n.*
yêm, this, 44.12,—nom.sg. *like* āēm.
yesē, they desire, 53.6, yās.
yū, lasting, 31.20,—acc.sg. ayav, *adj, n.*
zāthā, you may drive, *or* go. 50.7,—zā.
zdā, knowingly, certainly, 50.1, *adv.*
zdyāi, to reach to, 51.17,—inf. as.
zem, I, 44.7,11,—nom.sg.
zêm, 43.14, *should read* (B) a-zê, to go, arouse, inf. zā.
zī, both calving, pregnant, bearing, 46.19,—nom.du., azī, *adj.f.*
zīm, calving, 44.6,—acc.sg. *same.*
zī, 31.18, *is* ā-zī, *particles.*
zus, zeal, 53.7,—NS, āzav, *m,*
-zūtay, *f,* fat. solid food; -itiscā, NS,49.5. -tōis, gen.sg. 29.7
zyāe, of calving, pregnant, bearing, 29.5, 34.14, gen.sg.

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B

aga, piece, lot, *n*; -ā, acc.pl. bāgem, 51.1, acc.sg.
airyāeñtē, may they both be borne, 32.15,—bar.
ɔnayen, they will afflict with disease, 30.6,—ban.
aodañtō, to consider, 30.2,—*inf. as imperative.*
araitī, 31.12, 50.6, they raise; baretū, 33.9, let me bring up; baranā, 30.9, bearing,—bar.
arātā, brother, 45.11,—nom.sg. *m, for* brātar.
avat, 28.11, 30.9, it becomes; bavaitī, 30.10, it may become; bavaiñtī, 33.10, the are becoming,—bav. (bvañticā, būzdyāi)
axshtā, he shares, 31.10; baxshaitī, he shall share, 47.5,50.3, 3SKA.—baxsh. (ā-baxsh).
éedus, 53.4, ?
éñdva, a daēvic oppcnent of Zarathushtra, 49.1, NS; 49.2, GS.
erexdam, prized, valued, AS, 32.9, 34.9, 44.7, 51.17; VS, 43.5, -ē.
ūjem, penance, 'loosing,— AS, būg, *f, from* baog. 31.13.
ūmyāe, of the earth, 32.3,—GS, būmī, *f.*
ūnōi, to the ground, 53.7,—DS, būna, *m.*
ūrōis, of fulness, 31.21; GS, būray, *f.*
ūzdyāi, to develop, 44.17,—bav, *inf. of* s-*aorist.*
vañticā, those who are becoming, 45.7,—bav.
yeñtē, they are intimidating, 34.8,—3PlP, bay.

C

cā, and,—is added to other words.
cagedō, offering, affording, 51.20.— AP, **caged**, *adj.*
cagvāe, offering, granting, 46.2,—NS, **cagvah**, *adj.*
caraitī, he makes, 51.1, 3SKA; **carānī**, I shall practise; 44.17—**kar**, to make, *or* do.
carāt, he is going on, 46.4; **caratascā**, both driven along, 51.12, 3DPrA,—**kar**, to move along.
carekerethrā, thoughts, 29.8,—APl. *n*, -a.
cashmainī, in his eye, 31.8, 45.8, LS; **cashmêñg**, eyes, 31.13, **cashmam**, eyes, 50.10, APl,—**cashman**, *n.*
cāxnarê, they desire, 44.13,—**kan**, 2 Pf.
caxrayō, transforming into. 34.7,—NPl, **caxray**, *f.*
cayascā, who, 45.5,—NPl, **kā**.
cazdōñnhvadebyō, being enlightened, 31.3, DAblPl; **cazdēñghvañtêm**, enlightened, 44.5, AS.—?
cīcā, and why, 47.5. *See* **cyanhat**.
cīcīthwā, through thoughtful, caring, 43.2—IsS, **cīcītav**; **kaēt**.
cikōiteres, they have consulted, 32.11,—**kaēt**, 1Pf.
cinas, thou hast destined, 44.6,—**kaēsh**, 3SPrA.
cinvatō, of sifting, 46.10,11; 51.13,—GS, PrPart. **kay. -vañt**.
cis? who? 31.18, 43.7.
cistā, seeks, prays, promises, 51.5; **kaēsh**, 3SPrM.
cistis, wisdom, 30.9, 48.11, NS; **cistōis**, 44.10, 46.4, 48.5, GS; **-tī**, 47.2, 51.21, IsS; **-tīm**, AS,—**-tay**, *f.*
cīt, some one, *frequent.*
thenā, untranslatable sign of a question.
thrā, clearly, 31.22, 34.4, 44.16, *adv.*
thrāe, clear, 33.7, NAPl; **-rê**, 45.1, NS, *adj.* **-a**.
threm, a race of people, 32.3,—AS, **-a**, *n.*
vīshī, I teach, taught, 51.15, IsPrM; **civishtā**, thou hast assigned, 34.13,—**kav**.
xshnushā, I was satisfying, 49.1; **-ō**, *inf.* 32.8, 43.15, 45.9,—**xshnav**, Pr16, *desiderative.*

cīzdī, designate! decide! 44.16,—kaēsh, imperat. (cinas).
cōis, 31.3, 47.5. 2SPrA; cōisht. 45.10, 50.3, 51.15; cōishem 46.18;—kaēsh, to decide, teach, designate.
cōithat, 46.9, 3SPrA. cōithaitē, 33.2;—kaēth, to teach, promise
cōret, he made, rendered, 44.7, 45.9,—kar. See Bartholomae's Handbuch, 298.3b.
cyanhat, *is* cī-anhat, how is it? 44.12.

D

dā, to give, set, utter, decree, create. It appears as
ā-darê, 43.15, 3PPrA.
a-das, 46.5, Pres. Part. N.
ā-dāt, 31.18, 51.14.
dadāe, 31.9, 16 44.15.
dadāitī, 33.14. 3PPA. **dadaitī**, 46.1.
dadat, 29.9 3SKA *or* 3PPrA, 32.14.
dadāt, 30.7,11 31.21 32.10 46.7,13 51.21 53.2,4.
dadātū, 53.8, 3S.
daden, 30.8 K.
dadeñtē, 31.14. 3PKM.
daduyē, 46.15, 3PPM.
dāe, 28.6,7 31.3 34.15 43.1,2,4,5 46.6 47.6 49.8 thou mayest give, etc.
dāenhā, 34.1 44.18 thou shalt give.
dāeñtē, 48.11. will give.
dāestū, 28.7 grant thou.
dāhī, 53.9 thou shalt give. 2SKA.
dāidī, 28.6,7 40.2 51.2,7,18, give thou.
daidīt, 28.2 43.14,16 46.2
daidītā, 43.2 46.18. 3SOM.
daidyāi, 51.20 *inf.*
daidyat, 44.10.
daiñtī, 32.15 3PlPrA.
dāitē, 44.19.
dāitī, 44.19.
dam, 44.16.
dāmā, 34.3, we shall give.
dan, 45.5 47.1 3PKA.
dañtō, 32.4.
dastē, 34.1
dasvā, 33.12, to present,
dāt, gives, 29.10 44.3,5 45.4 48.4,6 49.7 53.1,3 (31.18 51.14.
dātā, 29.2,10 31.5 33.1 34.2,6,14. 43.1,13 48.12; 44.20, 2PPrM.

—*continued.* For meanings, see text-references.
dātū, 51.17. *imperative.*
dāvōi, *inf,* 28.2 44.14 51.9.
dāyāt, 43.1 46.10 50.5, K.
dāyetē, 31.11.
dazdē, 46.8 51.6,19. 3SPM, and 3 DPfM 30.4.
dyā, 43.8 1SOM.
dyāi, 29.8.
dyam, 44.14 1SOA.
dyāt, 43.10 45.9.
ni-dāmā, 45.8.
nī-dātem, 49.3.
vī-dam, 32.6, 3SIM.
vī-dāyāt, 43.12.
vī-dīshemnāis, 51.1 ?
b, to deceive, to defraud,—**dābayeitī,** he deceives, **43.6**; **daben,** they deceived, **53.1**; **daibisheñtī,** they deceive, **32.1**; **debenaotā,** you will defraud, **32.5**, 2PPrA; *see* **daibishyañt.**
dē, 29.4 *see* **mand.**
drē, he maintained, **51.8**,—1Pf, **dar.**
duyē, 46.15, *see* **dā.**
e, (as) a gift, **28.6**,—NS **dah,** *n. See* **dā.**
ē-doisht, (*literally,* given and shown), promised, **51.17.**
ēna, *f,* spirit, *covering both* religion *and* individuality. 31.11,20; 33.13 34.13 44.9,10,11 45.2,11 46.6,7,11 48.4 49.4,5,6,9 51.13,17,19,21 53.1,2,4,5.
enhā, 34.1 44.18,—**dā.** *As noun, f,* NS, giving.
enhō, of the given (path), **53.2**,—GS **dā,** *adj.*
ēs, to show,—
daēdōisht, the valued, promised, **51.17.**
dāis, do thou show me, **43.10** 2S s-AorA.
dīshā, thou wilt appoint, **43.7** 2S s-AorM.
dōishā, show, assure me, **51.2**, 2S s-AorM.
dōisht, shown, **51.17**, s-AorMPfPart.
ēva, *m,* an opponent of the Daēva tribe?— 29.4 30.6 32.1,3,5 34.5 4.20 45.11 48.1 49.4; **daēvā-ci-nā,** 30.6.
ēvō-zushtā, a beloved, darling of the Daēvas, **32.4.**

dafshnyā, deluded, 53.8,—dab.
dāhī, thou shalt give, 53.9,—dā.
dahmahyā, (that part) of teaching, 32.16,—dahna, *adj.*
dāhvā, 50.2, ?—LPl dam, house ?
da*hy*êus, of a province, 31.16 46.1,4,—GS, da*h*yav, *f.*
da*h*yūm, 31.18,—AS, *same.*
da*h*yūnam, 48.10,—GP, *same.*
daibishyañt, deceiving, PrPart dab— -atō, GS, 28.6; -ē, DS, 34.
daibish*e*ñtī, they deceive, 32.1,—dab.
daibitā(nā), long since, 32.3 48.1 49.2.
daibitīm, the second, 45.1,—AS, daibitya, *adj.*
daidītā, *see* dā.
daidyāt, they observe, 44.10,—3PPrA. dāy.
daiñtī, 32.15, *see* dā.
dāis, do thou show me, 43.10,—2S s-AorA, daēs.
d*a*m, to set, 44.16, *inf*, dā.
dam, *m*, house, —dāhvā, 50.2, LP; d*ê*ñg, AP, 45.11; ā-d*a*m 49.10 48.7 LS.
dām*a*n, *n*, house, 48.7, NP; 46.6, AP. *see* demāna.
dāmay, creating, creator, *adj*, -is, NS 31.7 44.4 45.7; -īm, AS, 31.8 34.10
dāmay, creation, *n*, -ōis, GS, 43.5 51.10.
d*a*n, 47.1, 3PKA, dā.
d*a*n, 45.10. 49.4, *same as* d*a*m *from* dam.
dānē, 44.9, *completes* yaos *as from* yaozdā, to sanctify, 1SF.
dañgra, clever, 46.17.
dar, to maintain, hold, *forms*
dādrē, 51.8, he maintains.
dārayat, 31.7, he will maintain.
dāresht, 43.13, maintained.
deretā, 44.4. he was sustaining.
dīdāreshatā, 46.7, he wishes to hold, prepares, *Desiderative*
dōresht, 49.2, to have maintained, K s-Aor.
drītā, 46.5, he might maintain, O.
dārayō, to hold off, 32.1,—inf. dar.
dar(*e*)ga, long,—30.11, 31.20 AS; 43.13 GS -ahyā; 33.5 -ō, *in comp.*
daregāyū, long-lasting, 28.6,—IsS, -yav, *f.*
daregōjyātōis, long-lived, 43.2, GS; -īm, AS, 33.5.— -tay, *f.*

ares, to behold,—**darshtōis**, *inf*, 33.6; **daresāt**, *abl. of* **-sa**, *as inf.* 32.13 ; **daresānī**, I shall behold, 28.5 ; **daresem**, 43.5 ; **daresōi**, 43.16; **vyā-daresem**, 45.8; **daresatā**, 3SKM, 30.1.

areshatcā, visibly, 33.7.

arethrāi, to attain, 46.3,—inf. **dar.**

asā, ten, 44.18.

asemē, decade (M), gift, offering (B), 28.9,—*m.* **-a**, LS.

astē, to give, 34.1,—inf. **dā.**

astvam, of teachings, 46.7,—GP **-vā**, *f.*

as.vā, give! 33.12,—imp. **dā.**

āta, law, *n*; **-ā**, 33.1, (**yathā.āis**) IsS. P?; **-āis**, IsP, 46.15, 49.7; **dātōibyascā**, 51.14. **dātā**, 51.19, AP.

ātar, giver, creator, *m;*—**dātārem**, AS 44.7; **dātā**, NS, 50.6,11.

ātha, clever,—*m*, **-em**, AS. 46.17, 50.2; **-ēñg**, AP, 28.10 32.10 46.15. **dāthaēibyō**, DAblP 51.5.

āthranam, of compensations, 31.14,—GP **dāthra**, *n.*

athrem, assignment, 34.13,—AS **-ra**, *n.*

avas.ci.nā, though he should press. 31.10,—**dav (dvaidī).**

āvōi, to give, 28.2 44.14 51.9,—inf. **dā.**

axshat, she taught, 43.15; **fra-daxshayā**, teach! 33.13;—**daxsh.**

axshārā, with a token, 43.7,— IsS **-āra**, *m.*

axshtem, token, 34.6 51.9; AS **-ta**, *n*, *from* PfP **daxsh.**

āyāt, it might care for, 29.7; **vī-das**, NSPrP 33.3;—**dāy**, care for

azdyāi, **dazdē**, *see* **dā.**

ēbāvayat, he may delude, 31.17,— 3SPr30, **debav.**

ebenaotā, you will defraud, 32.5,—2PPrA **dab.**

ebazaitī, does she support, 44.6,—K, **debaz.**

ebazanhā, with the support, 47.6,—IsS **-zah**, *n.*

ejām-āspā, Jamaspa, the bridegroom, 46.17, 51.18.

ejīt-aretaēibyō, from the law-scorning, 53.6; **-tā**, IsS 53.9;— **-ta.**

emāna, *same as* **dāman**, house, dwelling, *n*,— **-nē**, LS, 32.13,15 45.8 49.11 50.4 51.14,15; **-nahyā**, GS 31.16; **-nāi**, DS 46.11; **-nem**, AS 31.18.

ēñg, houses, 45.11,—AP **dam.**

eredyāi, to maintain hold, 43.1,—inf. **dar.**

erescā, attack of violence, 29.1,—**deres**, *f.*

ereshtā, visible, 34.4,—IsS **-ta**, PfP , **dares.**

daretā, he was supporting, 44.4,—PfP stem, dar.
darezā, with a bond, chain, 53.8,—IsS darez, *f.*
dīdaiṅghē, I was taught, 43.11,—1SPrM daḥ.
dīdareshatā, he prepares, 46.7,—*desid.*IM dar.
didas, observing, 49.9,— NSPrPart dā(y) (daidyāt).
dīderezō, thou wish to hold fast to, 44.15,—*desid.*2S darez.
dīdragzō.duyē, you wish to assure yourselves, 48.7,—*desid.*M d
drang, to strengthen.
dīshā, thou wilt appoint, 43.7,—2S s-AorM daēs, *see.*
divamnem, holding afar, 31.20,—AS -na, *adj,* [diva].
diwzaidyāi, to deceive, 45.4,—inf. dab.
dōishā, show me! 51.2,—2S s-AorM, daēs.
dōishī, to show, 33.13,—inf. daēs.
dōresht, held, 49.2,—dar; *see* Bartholomae, Handbuch, 298.6
draonō, possessions, 33.8,—AP -nah, *n.*
dregvañt, lying, *applied to* certain opponents,—PrPart dreg.
dregvāe, NS, 30.5 31.17 44.12 46.4,6,7 47.5 49.2 50.3.
dregvāitē, DS *f,* 31.15 33.2 43.4,8 46.6 51.8.
dregvañtem, AS, 32.5,14 46.5 48.2 51.9.
dregvañtō, N,AP, 31.20 46.1 47.4.
dregvasū, LP, 29.5 44.14.
dregvataēcā, DS *m,* 33.1.
dregvatam, GP 30.4.
dregvatō, GS 31.18 32.10,16 43.15 45.7 49.4,11 51.13 53.7.
dregvōdebīs, IsP, 29.2 48.11.
dregvōdebyō, DAblP, 30.11 31.14 53.6.
drigāovē, to the poor man, 53.9,—DS drigav.
drigūm, the poor man, 34.5,—AS *same.*
drītā, he might withhold, 46.5,—O, dar.
drug, druj, *f.* lie, deceit. *Appears as*
drūjascā, GS *n,* 32.3.
drujem, AS, 30.8 31.4 32.12 33.4 44.13 48.1. drujêm 44.14.
drūjō, GS, *or* N,Apl, 30.10 31.1 46.6,11 49.11 51.10,14 53.6.
druxs, NS, 49.3.
dugedā, daughter, 45.4; -dram, AS, 53.3;— -dar, *f.*
dūirē, in the distance, 34.8.

rā*t*, from far, 45.1.
r.aoshem, holding-afar, death-repelling, 32.14,—AS, -a, *adj.*
s-*ere*thrīs, mis-led, 49.1,—AP *m*, -thrī, *adj.*
se-xshathrā, badly ruled, 48.5,10, NP; -*ê*ñg, 49.11, AP.
shitācā, misfortune, bad dwelling, 31.18,—LS, -tay, *f.*
s-*hvare*thêm, bad food, 31.20, 53.6;—AS -tha, *f.*
s-mana*n*hō, of bad mind, 49.11,—GS -nah, *m.*
s-sastis, evil-teaching, 32.9, 45.1,—NS, -tay, *adj.*
s-*sh*yaothana, evil-doing, *adj.*— -āi, DS 31.15; -ā, 34.9, NP; -*ê*ñg, 49.11, AP.
s-xrathwā, evil-willed, 49.4,—NP -a, *f.*
tā*en*hō, messengers, 32.1,—NP, dūta, *m.*
tīm, message, 32.13,—AS, dūtya, *f.*
z-dā*en*hō, evil-spirited, malicious, 30.3, GS; -dā*e*, NS, 51.10;—dā(y), -dah, *adj.*
z-azōbā*e*, being notorious, 46.4,—NS, -ā, -ah, *m.*
z-daēn*ê*ñg, evil-minded, 49.11,—AP, -ā, *adj.*
z-jyātōis, evil living, 46.8,—GS, -ay, *f.*
z-vaca*n*hō, evil speaking. 49.11,—AP -ah, *adj.*
z-vare*n*āis, evil behaving, 53.9,—IsP -a, *m.*
z-varshtā, evil-doing, 49.4,—AP -a.
z-vare*sh*na*n*hō, evil doing, 53.8,—NP -nah, *adj.*
aēshā*e*, hostile, NS 43.8; AP 28.6; -sha*n*hā, IsS, 44.11, 46.8;—ah, *n.*
aēthā, threat, 32.16,—NS, *f.*
afsh*ê*ñg, pains, torments, 44.14,—AP, -a, *m.*
afshō, pain, torment, 53.8,—NS, -āh, *n.*
aidī, we both shall urge, 29.5,—1DPrM, dav.
ar, to rush, of Daēvas only; h*ê*ñ-dvāre*ñ*tā, 30.6, they rushed.
mmaibyascā, to the clouds, 44.4,—DP, -man, *n.*
ā, limited, 43.8,—GS, *n*, dyah, *adj.*
āta*m*, is limited, 48.7,—3SImM, *passive meaning*, nī-dyā.
āi, to give, 29.8,—inf. dā.

E

āenhā, with the mouth, 28.11,—IsS *êeāh or* āh, **āenhō**, GS, 31.3.
ānū, in the mouths of, 32.16 47.2,—LPl, *êeāh*; according to, B.
āvā, us both, 29.7,—ADu, *pron.*
navañt, powerful.— **-vat**, AP 33.12; **-vañtem**, AS*m*, 34.4; **-vaitīm**, AS*f*, 44.14; **-vatam**, GP 43.10.
āxshtā, he has succeeded, 32.6,—*augm.*3S s-AorM, **nas.**
eitī, torment, pain, 30.11,—NS, **intay** *or* **ênitay.**
ejwō, worthy, 46.13,—NS, **-a**; *same as* **erethwā.**
es, justly, 30.3,6 32.11 44.1-19 48.9 49.6,9 51.5.
es-vacāe, just worded, 31.12, 49.9,—NS **-cah**, *adj.*
eshis, envy, 31.5,—NS **-shay**, *f.*
eshvāis, just-acting, 28.6, IsP; **-vāenhō**, 29.3, NP; **-vā**, 44.9, AP; **-vō**, NS, 51.5,11; **-va**, *adj.*
ethwêñg, just, worthy, 28.10; AP **-wa**, *adj.*
eze-jīs, right-living, 50.2, AS; **-jyōi**, 29.5, 53.9, DS; **-jī**, *adj.*
ezūcam, in right speaking, 48.9,—GP *used adverbially,* **-vacah**
ezūs, straight, 33.5,6 43.3 53.2, AP; **-zāus**, 51.13, GS; **-zav.**
ez-uxdāi, to the right-worded, 31.19, DS; **-dā**, 44.19, IsS; **-da.**
istī, not to be sharer of, 34.9; NP*n*, *adverbial,* **-tay**, *adj.*
īdvāe, non-expert, 31.12,17,—NS **-vah**, *adj.*

F

ɛdrōi, to a father, 53.4,—DS pitar.
ɛrasābyō, with questions, 29.5, AblP; -sayāi, DS, 43.7; -sem, 43.9, AS; frasayā, 44.13, AP; -sā, *f.* frasā, 31.13, AP, -sa, *m.*
ɛrashêm, progressive, 30.9, 34.15,—AS -sha, *adj.*
ɛerasha.oshtra, Zarathushtra's father-in-law, DS 49.8; NS 51.17; VS 46.16.
ɛrashō-temem, suitable, 46.19 50.11,—AS -ma, *adj.*
ɛrash.vā, take counsel! 53.3,—*imp.* fras.
ɛra-srūidyāi, to hear from, 46.13,14,—inf, frā, srav.
ɛseratūm, compensation, 33.12,—AS -ū, *f.* (51.4).
ɛā, *in composition,* towards, away.
ɛa.cinas, he regulates, 32.5,—3SPrA, kaēsh.
ɛād, to promote, prosper, frādat, 46.13; frādeñtē, 43.6; frādōit, 44.10; frādainghē, *inf.* 44.20.
ɛādat-gaēthem, prospering estates *or* world, 33.11,—AS -ā, *f.*
ɛa-dathāi; to fructify, 31.16 45.9.—inf. dā.
ɛa-daxshayā, thou mayest instruct, 33.13,—daxsh.
ɛa-daxshtā, teacher, 31.17, 51.3,—NS, -tar, *m.*
ɛādō, of promotive, 34.14, 46.12,—GS frād, *adj.*
ɛaēshtāenhō, messengers, 49.8,—NP -ta, *m.*
ɛaēshyā, I urge, 49.6.—aēsh.
ɛafrā, I precede, 46.10,—1SK, par.
ɛāidīm, promotion, help, 53.6, ASf. frāday. *f.*
ɛaidivā, since long, 32.14.
ɛa-jyāitis, destruction, 29.5,—NS -tay, *f.*
ɛa-mīmathā, you have prepared, 32.4,—mā(y).
ɛaoret, cheerfully, 30.5, 53.2.
ɛa-oxtā, he arrives at, 48.1,—vak.
ɛāreñtē, they rise, arrive, arouse, 46.3,—3PKM frā, ar.
ɛasā, questions, 31.13,—AP, -sa, *m.*
ɛa-sastīm, observance, 49.7,—AS -tay, *f,* sāh. frasayā *see* fer-
ɛasayā, questions,, 44.13,—AP *from* ferasā, *f.*
ɛashī, I consulted, 44.8, 45.6,—Aor fras, to ask, *which appears*

as ferashvā 53.3, peresā 44.1-19, *and*
frashtā, he consulted, 49.2,— 3S s-AorM; *also* frashtā, 43.14
ā-frashtā, 51.11; hême-frashtā, 47.3.
fra-srūtā, famous, 50.8,—NS*n*PfP srav.
frā-vaocā, do thou reveal, 34.12,—vak.
fra-vaxshyā, I will speak out, 44.6 45.1,2,3,4,5,6,16.
fra-varetā, she chose out, 31.10,—var.
fra-vōivīdē, I was selected, 44.11,—vaēd.
fra-vōizdūm, to be selected, 33.8,—s-Aor vaēd.
frā-xshnenem, providing for, 43.14,—NS*n*(B); AS,
frā-xshnenē, to be instructed, 29.11, 43.12,—inf. xshnā.
fra-xshnī, to learn to know, 44.7,—inf. xshnā.
frīnāi, I placate, I sue for friendship, 49.12,—frāy.
frīnemnā, placate, 29.5,—NDm, frāy.
frō, forth, from, 28.11 33.8,12 45.6 46.3,4,5 49.6.
frō-gāe, progressing, 46.4,—NS -gay *or* -gaḥ, *adj.*
frōretōis, to prosper, 46.4,—inf. frā. ar.
frō-syāt, he may intend to oppose, 46.8,—sā, Pr27?
fryāi, to a friend, 43.14 44.1 46.2, DS; fryā, 44.1, IsS; fryō, 46.2,6 NS
—frya, friendly.
Fryāna, friendly, 46.12,—a name?
fshêñghīm, prospered, 31.10, AS; fshêñghyō, 49.9, NS,— -a, *n*
fshuyañt, fattening, PrPart. fshav; *appears as*
fshuyeñtē, 29.5; fshuyantaēcā, 29.6, DS.
fshuyañtem, 31.10, AS.
fshuyasū, 49.4, LP.
fshuyō, should fatten 48.5,—fshav.

G

gāe, of both head-of-cattle, 46.4,—GD **gav**, *m.*
gaēmcā, life, 30.4, 43.1,—AS **gaya**, *m.*
gaēthā, substance, estate, world, *f.*,— **-tham**, 50.3, AS; **-thē**, LS 34.2; **-thāhū**, 43.7, LP; **-thāe**, AP, 31.1,11 34.3 43.6 44.10 46.8,12,13.
gaidī, come! 28.6 49.1,—imp. **gam.**
gairē, to watch, 28.4,—inf. **gar.**
gam, to come, *forms the following stems:* **jam- jem-**; Aor **jêngh-**
gam, the cattle, AS, 32.10 44.6,20 47.3 50.2 51.5,7.
gaodāyō, cattle-keepers, 29.2,—AP **-yah**, *m.*
garemā, hot, glowing, 43.4,—IsS **-a.**
garō, of praise, 45.8 50.4 51.15 GS; **-ōbīs**, IsP, 34.2.
gat-tē, 51.10; **gat-tōi**, 43.1, go,—inf. **gam.**
gāt, he steps on, is banished to, 46.6, —**gā(y).**
gāthā, hymn, *f.*
gātūm, place, throne, 28.5,—AS **gātav**, *m.*
gāus, of the Cattle, 32.8,14,— *same as* **gêus**, GS **gav**, *m.*
gāvā, both head-of-cattle, 46.,19—NDu **gav**, *m.*
gāvōi, to the Cattle, 29.3,7 33.3 48.5 51.14,—DS *same.*
gayehyā, of life, 51.19,—GS **gaya**, *m.*
gemen, they shall come, 46.11,—**gam.**
genā, woman, 46.10,—NS *f.*
gerebam, to hold fast to, 34.10,—inf. **grab.**
Gerêhma, a rival to Zarathushtra, 32.12,13,14.
gerezdā, he complained, 29.1,—3SPr **garez.**
gerezdā, through being recipient of, 50.9, IsS; **-dīm**, 51.17, AS **-day**, *f.* **gared.**
gerezē, 32.9; **gerezōi**, 46.2;—I appeal, I complain, 1SPrM **garez**
gêus, gês, of Cattle, 28.1 29.1,3,7,9 31.9 32.12 33.4 34.14 46.9,—GS **gav** *m.*
gêus tashan, Creator 29.2 31.9 46.9 51.7; **-urvan**, Soul of Kine, 28.1 29.1,5,
gêushā, ears, 51.3, NP; **gêushāis**, IsP, 30.2;—**-sha**, *m.*
gūsh(a)tā, heard, 29.8 31.18 19, PfP; **gūshahvā-tū**, 49.7; **gūshōdūm** s-Aor, 45.1; *both imperatives of* **gaosh.**
gūzrā, secret, 48.3,—AP, **gūzra.**

H

ha-(demōi), the same, 44.9,—*pron.*

hā, that, sing, *f,* 47.6, 48.2,6.

haca, hacā, with, in consequence of, forthwith, forth, out, 28.2,11 29.6 31.2,14 32.2 43.14,17 45.4 46.19 47.1 51.5,22 53.1,6.

hacaitē, it may follow, 34.2, 48.4; **hacaiñtē**, 45.2, 46.16; **hacāeñtē**, 48.12;—hak.

hacêmnā, those following, 44.10,—hak, PfPM. In 44.13, Bartholomae reads **hacênā**, LS *of* **hacênay**, *f,* companionship.

hacimnō, following together, 43.10,12,—hak.

haciñtē, they are accompanying, 33.9,—hak.

hadā, together, 29.2, 46.17 50.4.

ha-demōi, in the same dwelling, 44.9, 46.14,—LS dam.

hādrōyā, through a desire, 32.7,—lsS, -yā, *f.*

Haēcat-aspā, friends to Zarathushtra, 46.15.

hafshī, I acknowledge, hold, 43.4, — hap.

hahmī, I may be, 34.5. B *reads* **haxmī**, I follow,—hak.

haithīm, genuinely, truly, 31.6,8 34.6 46.19 51.13—adv.acc. -thyā.

hāitīm, possession, 32.9,—AS **hātā**, piece, chapter, *used in all the hymn-headings.*—hā(y), to connect, *or* **han**, to earn.

haithya, veritable, genuine, 30.5 31.8 34.15 43.3,8 44.6 46.6 49.11 53.6. *in* 46.6, *read* **haēthahyā**, companions, AP*n,* -ya, *adj.*

haithyā-vareshtam, genuine, realizable, 50.11,—AS -ta, *adj.*

hak, to follow, urge, *forms* **hish-hak, haxshā, scañtū**, Pf **haxta**, inf. **haxtōit, haxmī.**

hākurenā, support, 44.1, AP; -em, AS 33.9; -a, *n.*

ham, hêm, together, 30.4 31.8 44.15 46.12 47.3 53.3.

hāmō, the same, 31.7, NS; **hamêm**, 32.16 AS.

hamāestārō, defeaters, conquerors, 48.12,— NP -tar, *m.*

han, to earn, **hāncñtē**, 44.19, 46.19; **hanānī**, 44.18.

hanare, without, 31.15 47.5, *with abl.*

hanhus, fruit, 53.4,—NS -hav, *n.*

haozathwāt, by proficiency, 45.9,—AblS -wa, *n.*

haptaithē, to the seventh, 32.3,—LS -tha, *n.*

aptī, he holds, 31.22—hap.
ārō, watching over, 31.13 44.2,—NS -a, *adj.*
as, being, 46.4,5 47.4 51.5, NS **hañt**. PsP *of* **ah**, *to be.*
ātam, of beings, 29.3 44.10, GP **hañt** *or of* **hātā** *m.* PfP **han.**
ātā-marānē, remembering merit, 32.6,—VS -nay, *f.*
athrā, with, along with, 28.4 30.9.
aurvatāt, *f,* cheerful life, 'wholeness' health; an ahura. 31.6,21 33.8 34.1,11 44.17,18 45.5,10 51.7. Called **hu-jyātay**, 32.5. Chiefly used in dual with **ameretāt.**
axmêñg, companions, 49.3 AP -man, *m.*
axshāi, I will urge, 46.10,—hak.
axtayāe, corporeally, *literally* of both thighs, 53.7.— **haxt**, *n.*
azascā, power, might, 29.1,—NP -ah, *n. from* **haz.**
azaoshāenhō, same pleasure, like-willed, 51.20 NP; **hazaoshem**, 28.8, AS.
azê, might, power, 43.4,—AS, *ê for* -ah, *n. from* **haz.**
azō, 33.12, AP *same.*
êcā, 46.1 ?
êm, *same as* **ham**, *prefix.*
ém(e)-frashtā, counselled together, 47.3 53.3,—**fras.**
eme-myāsaitē, he combines, 33.1,—**myas.**
êmithyāt, he would dismiss, 53.9,—**maēth.**
êm-parshtōis, to counsel with, 33.6,—*inf.* **fras.**
êm-tashat, shaped together, 47.3,—**tash.**
êm-yañtū, they shall go together, 51.3,—**ay.**
êñ-dvāreñtā, they rushed over, 30.6.—**dvar.**
êñ-graben, he understood, 31.8,—**grab.**
êñ-keretā, the compensations, 31.14,— AP -tay, *f.*
êñtī, they are, 33.10 44.16 45.6 51.10,22.
êñtū, let them be, 33.7 53.8.
ī, both of them, 30.3 31.10 44.18, **hīcā**, 32.14.
īm, of them, 29.2 44.14,20 50.2.
īs, with them, 33.10.
īshasat, he will attain to, 32.13,—**han**t.
itham, companion, fellow, 34.10,—AS -a, *adj.*
ithāus, of the company, 48.7,—GS -thav, *m.*

hizvā, tongue, IsS, 28.5 31.3 47.2; **-vāe**, LS 45.1 51.3; **-vascā**, GS 51.13; **-vō**, IsS 31.19 50.6; **-zubīs**, IsP 49.4;—**hizū**, *f.*

hōi, to him, 29.2,8,9 31.6 45.8,10,11 46.13 47.3 48.7,9 50.3 51.6,12,17 53.1,2,5.

hōis, with them, 53.6.

hu-cistīm, good teaching, 34.14 AS; **-tōis**, 46.4, GS; **-tay**, *f.*

hudāe, beneficent, 43.3 45.6: **hudāenhō**, 30.3 34.3, GS *or* NP; **-hē**, 31.22 DS; **ābyō**, 34.13, DAblP;—**hudā(y)**. *n.* or *adj.*

hu-dānus, well-disposed, 31.16; **-nāus**, 44.9 50.9; **hudān(var-eshvā)**, 53.3,—NS **hudānav**, *adj.*

hudemêm, sweetness, loveliness, 29.8: AS, **-ma**, *m.*

hu-jyātōis, of good life, 32.5 46.8; **hujītayō**, NP, 33.10.

hu-karetā, well-formed, 34.13; IsS **-a**, *adj.*

hu-mazdrā, well-remembering, 30.1,—AP **-dar**, *m.*

hu-meretōis, of good marking, 31.10,—GS **-tay**, *f.*

hunāitī, he incites, 31.15,—**hav.**

hunarā, with skill, art, 43.5—IsS **-ra**, *m.*

hunaretātā, with ability, 50.8,—IsS **-tāt**, *f.*

hunus, a (daēvic) son, 51.10,—NS **-av**, *m.*

hus-haxā, with well-befriended, 32.2; **-xāim**, 46.13;—AS **-xay**, *adj.*

hu-sheitīs, good dwelling, 29.10, IsP; **-tōis**, 30.10, GS; **-tis**, NS 48.11— **-shitay**, *f.*

hus-hênem, well-earning, 53.5,—AS **-na**, *adj.*

hu-shōithemā, good abodes, 48.6,—AP **-man**, *n.*

hu-*sh*yaothanā, doing good deeds, 45.4,—NS **-a**, *adj.f.*

hu-xratus, understanding well, 34.10 51.5,—NS **-tav**, *adj.*

hu-xshathrā, ruling well, 44.20 48.5, NP; **-rāis**, 53.8, IsP;— **-a**

hu-zêñtus(*e*), well-informed, 43.3 46.5 49.5,—NS, **-tav**, *adj.* (*n*)

***hv*aēcā**, selves, 46.11.

***hv*aēnā**, glowing, 32.7,—IsS **-na**, *adj.*

***hv*aētus**, a gentleman, a noble by birth, 32.1 49.7, NS; **-tū**, 33.3 IsS; **-têus**, 33.4 46.1 GS; **-tavē**, 46.5; **-taovē**, 53.4, DS; **-tav.**

***hv*afenā**, *pronoun,* each other, 30.3,—AP.

***hv*afnemcā**, sleep, 44.5,—AS **-na**, *m.*

***hv*a*h*yāe**, of himself, 33.14.

***hv*a*h*yāi**, for himself, 30.2.

***hv*āis**, with themselves, 31.20 46.4 49.4 51.13,22.

ıvanhevīm, blissful life, 53.1,—AS -haoya.
ıvāpāe, well-made, 44.5: NS *in line* 403, AP *in* 404,— -pah.
ivapaithyāt, self-glory, 31.21,—AblS -a, *n.*
ivaraithyā, effective, 28.10—NP -a, *adj.*
ıvarecā, the sun, 32.10; hvarê, 50.2,—AS hvar, *n.*
hvāremnō, to be devoured, 32.8,—AP PfP *hvar.*
hvarenāe, sunny, glorious, 51.18,—NS -ah, *adj.*
hvarethāi, for food, 34.11 48.5, DS; -thāis, IsP, 49.11,— -a, *n.*
hvarshtāis, well-done, good works, 49.4, IsP -a.
hvāthrā, complete life, glory, AP 31.7 33.9; -ē, 28.2 50.5, DS; -em, AS 43.9 53.6,— -a, *n.*
hvathrōyā, with his desire, 43.2,—IsS -ā, *f.*
hvê, themselves, 46.11.
hvêñg, suns, 43.16 44.3,—AP *hvar*, *n.*
hvênvat, sunny, 53.4, NS*n*PrPart; -vātā, 32.2 IsS.
hvītica, well-being, 30.11,—NS -tay, *f.*
hvō, that one, he, self, *frequent,*—NS hva, adverbially.
Hvō-gvā, a friendly tribe, 46.16,17 51.17,18.
hyāmā, we might be, 30.9,—O, ah.
hyāt, it might be, 43.15 16 44.17,—O, ah.
hyat, which, that, because, so that, *frequent,*—conj. *and* pron.
hyātā, you might be, 50.7,—O, ah.
hyêm, I might be, 43.8 50.9,—O, ah.
hyên, they might be, 51 4,—O, ah.

I

ī, *unrenderable,* 31.22 53.6,—conjunction.
ī, they, 34.2 44.2 49.6 53.5—NADuP?.
īdā, here, 29.8.
idī, come! 46.16,—*imp.* ay.
īm, (this?), 30.9 44.19 45.1,3,4,11 46.5,8 51.12.
īrā, with zeal, 49.10,—IsS -a, *n.*
īratū, attack! 53.8,—imp. ar.
irixtem, an end, 32.7 44.2,—AS -a, *n.*
īs, *pronoun,* these ? 30.6 31.18 32.13 44.14 46.12 51.14 53.8,9.
isāi(cā), I am able, 28.4 43.9 50.11; isē, 50.1 3SPM—aēs.
isemnō, he shall be able, shall stand up for, 46.6,—*adj.* PfPM.
īsh, desire, *f.* -ā, IsS 29.9; -em, AS 28.7; -ō, NP 50.4, AP 28.9.
īshā xshathrīm, 29.9,—AS -rya, *adj. f.*
ishāeñtī, let them seek, desire, 45.7—aēsh.
īshanąm, desiring, imitating, 32.12 GP īshan, *adj.*
ishasā, I shall seek, 31.4,—aēsh.
ishasas, seeking, desiring, 51.19,—NS PrP aēsh.
ishasōit, he might seek, 50.2,—O, aēsh.
ishathā, you have come to seek, 45.1,—aēsh.
ishayas, deserving, caring, 50.9,—NSPrP Pr24 ishaya.
isheñtī, they are seeking, 46.9,—aēsh.
isheñtō, desirous, 30.1 47.6,—NPPrP aēsh.
ishtā, wealth, ability, AP 46.16 49.12; īshtīm, AS 32.9 46.2; īshtis, NS 48.8 53.1; īshtīs, AP 34.5 44.10; ishtōis, GS 46,18 51.2,18,—īshtay, *f.*
ishyā, prized, desired, 48.8 NP? -yąm, AS 51.17 -yêñg, AP 32.16
ishudō, compensations, 31.14, NP; -dem, AS 34.15,—ishud, *f.*
isōyā, I would wish to be, 43.8,—1SPM, aēs.
svā, disposing of, 47.4; ability, 43.14,—IsS isvan, *adj.*
t, indeed, no doubt, *intensive,* 28.8 43.10 44.20.
t, *pronoun,* this ? 44.19 46.2
thā, so, thus, therefore, 33.1 45.3 47.4 53.6.

ithyejō, dangers, 34.8,—NP **-jah**, *n.*
ivī-zayathā, you dismiss, 53.7,—2PPr **zā(y)**.
īzācā, zeal, 49.5,10 51.1, NS; **izyāe**, 50.8, GS—*f.*
izyāi, I desire, 49.3,—**āz.**

J

jaidyāi, to kill, 32.14,—**gan.**
jamaētē, they shall both meet, 44.15, 3DKM,—**gam,** *which forms*
jamaitī, it shall come, 30.8.
jañtū, may come, 44.16.
jasaētem, they both came, 30.4.
jasāi, I will come, 51.22.
jasat, he came, 30.6,7 (43.1-15); *in* 51.15 came *or* shall come.
jasatā, do you come! 28.3.
jasō, come thou! 43.6.
jasōit, might come, 46.8,—O.
javarō, inciter, M, weighing, B. 48.8,—NS **-a,** *m.*
jayāis, with urgers, 50.7,—IsP **jiya,** *m.*
jênayō, women, 53.6,—NP **genā,** *f.*
jêneram, murder, killing, 53.8,—AS **-ā,** *f.*
jêñghaticā, they are coming, are future, 31.14,—Aor **gam.**
jīgerezat, he will complain, 32.13,—**garez.**
jimā, I come, 29.3,—**gam,** *which forms also*
jimaitī, they will come, 48.2.
jimat, it may come, 43.4 44.1 46.3 48.11.
jimen, they shall come, 45.5.
jōyā, gain, desire, 32.7,—**gay;** IsS **-ā,** *f.*
jvā, they who were living, the past, 45.7;—**gay,** *which forms*
jvāmahī, we may live, 31.2,—1PKA.
jvañtō, all living, 31.3,—AP, PrP.
jvas, living, 46.5,—NS, PrP.
jyāitīm, life, 33.5,—AS **jyātay,** *f, which forms*
jyātêus, of life, 32.9,15 46,4 53.9,—GS. *m.* **jyātav.**
jyōtūm, life, 31.15 32.11,12,—AS. *m.*

K

kā how? what? 34.5 44.8,19 48.8 51.11; **kā-cīt,** 46.8.
kadā, whether, when, 29.9 46.3 48.9; **kadārêm,** 31.17.
kaēibyō, to *or* from which? **44.6 46.3.**
kaēnā, punishments, **30.8,**—NP **-nā,** *f.*
kahmāi(cīt), to which? **29.1 43.1 44.16.**
kahyā(cīt), of which? **43.7; kahyāicīt,** to which? **33.11.**
kainibyō, to maidens, **53.5,**—DP **-nyā,** *f.*
kam, for the sake of, **44.20,**—*preposition, with dative.*
kāmem, desire, **28.10,** AS; **-ē, 32.13,** LS; **-ahyā, 43.13,** GS.—*m.*
kamna.fshvā, having few flocks, **46.2,**— NP **-a,** *n.*
kamnā.nā, having few followers, **46.2,**—NP **kamnā-nar,** *m.*
Karapā, a tribe, 44.20 *and* **-anō,** 46.11 48.10 NP; **-pā,** 32.12 *and* **-pōtāesc** 32.15 AP.
kascīt, whoever, **49.5,** NS.
kasêus(cīt), of little, few, **31.13 47.4,**—GS **kasav,** *adj.*
kasnā, who? **44.3,4.**
kastē, which, **29.7 46.14.**
kat, what? **48.2 49.12 50.1.**
kā-tā, how, which, **33.8.**
katārêm, which of the two, **44.12.**
kathā, with what, how, 29.2 43.7 44,2,9,11,13,14,17,18 46.1 50.2.
kāthê, the retributions, **44.2,**—NP **-tha,** *n.*
kāthē, to show favors to, to entertain, **47.4,**—**kan.**
Kavā, a tribe, **44.20** NP **-yascīt, 32.14 46.11** AP; 46.14 51.16 53.2 N
kayā, may desire, **33.6,**—**kā.**
kê, who, what? 29.1 44.3,4,5,7,12,16 46.9 49.7 50.1 51.11.
kehrpêm, body, **30.7 51.17,**—AS **kehrp,** *n.*
kêm, whom? **29.2 46.7,**—AS.
kêñg, whom? **48.11,**—AP.
keredushā, protection, **29.3,**—IsS **-dush,** *n.*
kerenāun, they make, **30.9,**—**kar.**

eretā, he made, 44.4,—kar.
evīnō, of the Kavay tribe, 51.12, NS; -ītāescā, 32.15, AP.
ōi, who, 48.11,—NP.
ū, where? 53.9; ku-dā, 29.11.
uthrā, whither, 34.7 44.15 46.1 51.4.

M

mā, not.

mā, me, 29.1 31.17,18 32.9 45.6 46.1,7,9 48.2,5 49.1,2 50.2 51.10.

mā, my, 46.2,—NP*n.*

madahyā, of this intoxication. 48.10,—GS **mada,** *m,*

māe, the moon, 44.3, NS **māh,** *m.*

maēthā, unclear, undecided, separate, 30.9.—NP **-a,** *adj.*

maēthā, crisis, change, uncertainty, 31.12 33.9 34.6, **-ā,** *f.*

magahyā, 48.10, B *reads* **madahyā.**

Maga, Magian tribe, *m;* **-ahyā,** GS 48.10 51.16 53.7; **-āi,** DS 29.11 46.14 51.11. *From* **maga,** *n,* a hole?

magāunō, of a Magian tribesman, 33.7,—GS **magavan,** *m.*

magavabyō, to *or* from Magian tribesmen, 51.15.

mahmāi, to me, 50.7, DS.

mahmī, in my, 32.1, LS.

mahyā, of me, 32.9 48.12 50.6 GS.

mahyāe, of my, 44.10 46.18 50.9; *or* of mystic, *see* **māyā.**

maibyā(cā), to *or* from my, 28.7,8 46.17 49.8.

maibyō, to *or* from me, 28.2 31.4 43.14 46.3 48.8 51.10.

Maidyōi-māenhā, relative of Zarathushtra, a missionary; 51.19 VS.

mainis, punishment, 31.15 44.19, NS **-ay,** *f.*

mainyañtā, they think, 34.8,—**man.**

mainyêus, of the spirit, *frequent,* GS **mainyav,** *m.*

mairishtō, who best remembers, 29.4,—NS **-a,** *adj.*

manāe, mind, 45.2,—NS **manah,** *n,* which forms

manahīm, spiritual, 53.6,—AS **manahya,** *adj.*

manaothrīs, monitresses, 44.5,—NP **-ī,** *f.*

manahā, with the mind, IsS; **-hō,** of the mind, GS **manah.**

manahascā, mind, GS NAP, 43.3 46.7,18 etc.

manarōis, of the message, 48.10,—GS **-ray,** *f.*

mānayeitī, he causes me to think, wait; hinders.—49.2, **man.**

manō, abode, B. 30.4 34.8,—NP **manah,** *n.* abode?

manōi, according to my mind, 32.1,—DS **-na,** *n.*

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mañtā, thought, 31.7,19 33.6 51.16,—*from the verb* **man**; *or*
mañtā, guardian, counsellor, manager, IsS **-tav**, *m.* which form
mañtū, 46.17, IsS; **mañtūm**, AS 33.4.
manyāi, I will consider, 43.9,—**man**.
manyātā, may be considered, 45.11,—**man**.
manyetē, he shall be thought, 44.12. ib.
manyêus, of the spirit, *frequent*,—GS **mainyav**, *m.*
marakaēcā, to death, 31.18,—DS **-ka**, *m*,
maraxtārō, the destroyers, 32.13,—NP **-tar**, *m.*
mare*d*aitī, it destroys, 51.13,—**mare*d***.
mareñtī, they mark, remark, notice, 43.14,—**mar**, *also*
mareñtō, 31.1,—NP PrPart.
mare*x*shaitē, he would wish to kill, 51.10,—3SK s-AorM **mare*k***
mare*t*aēibyō, to *or* from men, mortals, 29.7 45.5,—**martiya**, m.
mare*t*aēshū, among mortals, men, 46.13,—LP ib.
mare*t*ānō, of human, mortal, 30.6 32.12,—GS **mare*t*an**, *adj.*
mas, much, 32.3 34.9,—*adj.*
mashā, men, mortals, 29.11, VP; **mashīm**, 32.5, 46.11 AS.
mas*h*yā, men, mortals, 32.4 NP; **-āi**, 48.5 DS; **-āis**, 29.4 34.5 48.1 IsP
-ascā, 45.11, **-yĉñg**, 32.8 AP; **-aēshū**, 43.11 LP; **-āe*n*hō**, 30.11 VP.
ma*t*, always, with, 32.1 34.11 43.14 44.7,15 45.9 46.19 48.11 50.8.
ma*t*hra, (mystic) word, *m.* **-re*m***, 29.7 31.6 45.3 AS; **rascā**, 31.18 AI
-rā, 44.17 50.6 51.8 IsS; **-rā*e***, 43.14 AP; **-rāis**, 44.14 IsP.
ma*t*hran, word-speaker, prophet, *m.* **-rā**, 28.7 50.5 51.8 NS; **-nascā**
-nē, 50.5 DS; **-nō**, 32.13 GS.
mayā, 33.9. with me, B IsS*f* **mā-yā**; but, M, it may come fro
māyā, *f*, joy, bliss, B; mystery, M ;**mah*y*ā**, 32.9 IsS; **may*ā*e**, 43.
AP; **ma*h*yā*e***, 44.10 GS.
maz, large, *adj.* **-zōi**, 29.11 46.14 DS; **-zê**, 30.2 GS (B); **-ibīs**, 32.11,
P, adverbially.
ma*z*ā-rayā, possessing much wealth, 43.12, IsS*f*.
ma*z*ā-xshathrā, O much power-possessing, 49.10 VS.
mazdā*e*nhō.dūm, you are to remember, 45.1, 2P s-AorM, **mazdā**
Mazdāh, God, the Mindful One, *frequent*, see Table of Divin
Names. **-dā**, VIs; **-dā*e***, NGAbl; **-da*m***, AS; **-āescā**, 33.11, GS

polytheistic plural -āescā, 30.9 31.4.
nazdāthā, memorable, 30.1,—AP -a, *n.*
nazdazdūm, to be remembered, 53.5,—s-Aor mand.
nazibīs, greatly, 32.11.
nazishta, greatest,— -t*a*m, AS*f* 31.13; -t*e*m, *m* 28.5 33.5 45.6 -tō, NS 49.1 53.8.
nazyō, greater, 31.17, NS -a, *adj.*
ne, mê, me, NGS *or* conj. 29.5 44.8 50.1 53.6.
nêhmaidī, he shall be considered, 46.13,—man.
nêm, 53.4 my? AS?
nênāi.cā, I consider, 45.3,—ISKM, man.
nêñcā, I advise, 53.5, *below,*
nên . . dadē, I am mindful, 28.4,—1SPM, mand.
nêñ(cā)daidyāi, to memorize, 44.8 31.5.
nêñg, thou hast thought out, 48.2,—2SPrA, man.
nêñghāi, I would think, acknowledge, 43.4.
nêñghī, I thought, 31.8 43.5,7,9,11,13,15; mênghī, 29.10.
nerash*y*āt, he will destroy, 45.1,—3SOA marek B Handb.67.4.
nerazdyāi, to smite, 44.14, *inf* marez.
nereñge*i*dyāi, to destroy, 46.11, *inf* marek.
nereñge*d*uyē, you may destroy, 2PPrM, 53.6, ib.
nere*th*yāus, of death, 53.8, GS -av, m.
nerezdātā, pity me! 33.11,—marez.
nerezdikā, pitying, 51.4,—NP -ka, *adj.*
nimagzō, thou shalt magnify, 45.10,—2S mang.
ninas, thou wilt mingle, unite, 46.14,—2SPrA mya*s*.
nithahyā, false, 33.1,—NP*n,* -ya, *adj.*
nithah-vacā*e*, false-worded, 31.12,—NS -cah, *adj.*
nithrōibyō, to *or* from engagements, contracts, 46.5,— ra, *m.*
nīzdav*a*n, compensating, 43.5,—AP*n* of PrPart -vañ*t,* mizda.
nīzdem, compensation, 34.13 44.18,19 46.19 51.15 53.7 AS; -dē, 49.9 GS.
nīzên, they care for, 44.20,—maēz.
nōi, conj. *or pron.* to me, 28.3 29.1 44.10 46.7,10,18,19 49.1 50.1 51.2,7,17,18,21.
nōist, he may send (in), admit, 46.12,—maēth, hêmithyā*t.*
nōitha*t,* he may send (out), deprive, 46.4,—ib.

mōreñdat, he destroys, 32.9.10,—**mared.**
mōreñden, they destroy, 32.11,12,—ib.
moshu.cā, soon, 53.8.
mōyastrā baranā, bearing company, 30.9.
mraocas, dodging, 53.7, NS PrPart **-añt**?
mraoī, he tells, 32.14—**mrav**, *which forms*
mraomī, I utter, 53.5.
mraos, thou toldst, 34.13, 43.12.
mraot, he told, 32.2,10,12 45.5 46.9 51.19.
mraōtā, you told, 43.11.
mraotū, tell! 31.17.
mravat, told, 29.3 45.2.
mravaitī, it is told, 51.8.
mruitē, to tell, 49.6.
mruyāt, he should tell, 46.5 51.8.
mruyē, to tell, 49.3.
mūthrem, excrement, 48.10,—AS **-ra**, *n.*
myazdem, solid offering, 34.3,—AS **-da**, *m.*

N

na, nā, nāe, not, *conj, frequent,* 43.2,13,14,15 44.19 45.2 46.10 48.7 51.8,10,11, 19,21.

nā, man, 46.2,—NS **nar,** *m.*

nabāescā, atmosphere, clouds, 44.4,—AP **nabah,** *n.*

nadeñtō, imprecating, cursing, 33.4,—GS **-dañt.**

nāe, us, AP 29.11 33.7 34.7,8,12 43.3,10 46.18 50.5.

naēcīm, no indeed, 34.7.

naēcis, nobody, 43.6,13: **naēcīt,** 32.7.

naēdā, neither, none, 29.6 45.2 46.1 49.2.

naēshat, it may lead, 31.20,—3S Aor K **nay.**

nafshucā, among relatives, 46.12,—LP **napāt.**

nāidyāenhem, the weaker, 34.8,—AS **-yah,** *adj.*

nāmenīs, with *or* by their names, 51.22,—IsP, **-man,** *n.*

nanā, ? separated off ? B 48.4.

naptyaēshū, among descendants, 46.12,—LP **naptya,** *m.*

narem, a man, a hero, 30.2 AS; **narō,** 48.10 53.6 NP; **narōi,** 28.8, DS; —**nar,** *m;* **nā, neres.**

narepīs, diminishing, 53.9, AP **-pis,** *n, from verb,* **narep.**

nasat, he attained, 51.16, 53.6,—**nas;** **anasat, ênāxshtā, vīnênāsā.**

nāshāmā, we may drive off, 44.3,—**nāsh.**

nasvāe, they have perished, 51.13,—**nas.**

nasyañtō, they who disappear, 32.4,—NP PrPart **nas.**

nazdishtam, nearest, 33.4 50.3,—AS **-ta,** *adj.*

nê, *conj. or pron.* to *or* of us 29.8 30.2 31.11,17 44.1 45.8,9,10 48.5 50.1 51.16,20.

nemahvaitīs, reverent, 33.7,—NP*f,* **-vañt,** *from* **nam.**

nemah, reverence, *n, forms*

nemanhā, IsS 28.1 34.3 50.6,8 51.5,20.

nemanhō, GS 43.9 44.1 45.8.

nemascā, GS AP 49.10.

nemê, I may revere, 44.1,—**nam.**

nemōi, to flee. 46.1,—*inf.* **nam.**

eras, men, 45.7,—AP nar, *m.*
eres, of a man. 29.9 34.2, GS nar.
ī, down, 32.14 43.7.
ī-dāmā, I will lay down, 45.8,—dā.
ī-dātem, set down, 49.3,—AS PfPA nī-dā.
i-pāenhē, I am to protect, 28.11 49.10,—1SK s-AorM nī-pāy.
ī-varānī, B's reading of varānī, 53.4.
īs, off, 44.13, *with* nāshāmā.
i-shasyā, settled down, 50.2,—AP PfP shāy. B *derives from* nis-hasya, fut. *of* hant, to remove.
ōit, not, 28.9 29.1 30.3,6 47.4,5 48.7 49.2,4,9 51.6,12,14 45.1
ū, nū.rêm.cīt, 31.7 45.1,8 51.1.
ū-nāe, now to us, 29.11.

O

yā, tn result of this, 47.2,—IsS a, this.

P

adāis, with verses *or* verse-feet, 50.8,—IsP **pada,** *n.*
adebīs, with verses *or* verse-feet, 51.16,—IsP, **pad,** *m.*
afrē, he hindered, 49.1,—Pf **par.**
airī, around, from, under, 29.5 34.8 46.1 51.22.
airī-āis, the former, those that I did earlier, *adverbial verb,* B.
airī-cithī*t,* earlier, 29.4.
airī-gaēthē, in the outer realm, 34.2,—LS **-tha,** *n.*
airī-(cā)-jasāi, I will come around, 28.2 50.8 51.22,—**gam.**
airī-jasa*t,* he came around, 43.7,9,11,13,15.
airī-matōis.cā, of thinking beyond, pride, 32.3,—GS **-tay,** *f.*
airyaog*zā,* thou commandedst around, proclaimedst, 43.12,—2SPr **aog.**
aithī, upon, beside the path, 50.4,—IsS *after* **ā, pathī,** *f.*
aithyaēcā, to a master, 53.4,— DS **patay,** *m.*
aitī, again, to, at, for, with, but, 30.2 33.11 34.6 48.7 49.11 50.9 51.22.
aitī-*eretē,* who has opposed, 44.12,—NS*f* **-ta,** PfP **ar.**
aitī-mrao*t,* said again, answered, 32.2,—**mrav.**
aitī-mrāva*t,* said again, answered, 29.3,—**mrav.**
aitis*e,* the master, 44.9,—NS **patay,** *m.*
aitishā*t,* he receives, 44.2,—**aēsh,** to seek.
aitī-zānatā, you recognize, 29.11,—2PPrA, **zān.**
aityaog*et,* rebounding, answering, 46.8,—*adverb from* **aog.**
aity-ā-*stêm,* impressed, obedient, 53.3,— AS **-stay,** *f,*—**stā.**
aityeiñtī, they go again, meet, 49.11,—3PPM **ay.**
aouruyā*e,* the first, 46.6,—AP **parav.**
aouruyāis, with the first, 46.15,—IsP **parav.**
aouruyehyā, of the first, 33.1 48.6,—GS **paourva.**
aourvīm, at first, 29.10 30.4 31.11 43.5,8,11 44.2 51.2,— *adverbial* AS of **paouruya,** *adj; see* **pourvīm.**
arā, out, through, before, away, 30.2 43.12 48.2 51.15 53.6,7.
aracā, before, 53.7.
arāhūm, in the future, 46.19,—AS **parāhva** *from* **parā, a***n***hav**

paraos, of much, powerful, 47.4,—GS*m.* parav, *or* paourv*meaning* much *or* first.
parê, out, before, 33.7 34.5.
parshtā, to ask, 43.10,—*inf.* fras, *for* PfP.
parshtêm, to ask, 43.10,—*absolute* fras.
pasêus, of cattle, 31.15 50.1,—GS pasav *m.*
pasūs, cattle, 45.9,—AP ib.
pā*t*, he will keep, 32.13 46.4,—pā(y).
patā, father, 44.3 45.11 47.2,—NS patar, pitar.
patarêm, 31.8 45.4,—AS ib.
patha*m*, the path, 31.9,—AS pathā, *f.*
pathō, of the path, 51.13,—GS path, *n.*
pathō, the paths, 33.5 34.12 43.3 53.2,—AP ib.
pathmêñg, the paths, 46.4,—AP pathman, *n.*
patōis, of the master, 45.11,—GS patay, *m.*
paurvatātem, the first-fruit, 33.14,—AS tā*t*, *f.*
pāyā*t*, he guards, restrains, 46.8,—3SKA pā(y) pā*t*pōi nipā*en*h
pāyūm, guardian, 46.7,—AS pāyav, *m.*
perenā, thou fulfillest, 28.10,—2SIA par.
perenā*en*hō, full, 44.13,—NAP -na, *adj.*
peresā, I asked, 31.14,15,16 43.10 44.1-20,—fras, *which forms*
peresaētē, 31.13, *as passive,* 3DPM.
peresāi, I ask, address, 44.12.
peresāitē, he counsels, keeps watch, 31.12; in 13 Barthlo. rea
peresaētē.
peresas, asking, 51.5,—NS PrP.
peresa*t*, he asked, 29.2 43.7.
peresmanêng, deliberating, 30.6,—AP -na, *adj.*
peretāe, 51.13, peretō, 51.12, at the bridge,—LS -tav, *m.*
peretus, 46.11, NS; peretūm, 46.10, AS.
perethā, compensations, 48.2,—NP -tha, *n.*
perethūs, wide, 50.7,—AP -thav, *adj.*
peshō-tanvō, body-forfeited, 53.9,—NP -va, *adj.* tanū.
pis*h*yasū, let them see, appreciate, 50.2,—pāh.
pis*h*yeiñtī, they behold, 44.20,—pāh.
pithā, 53.6, ?

ithrē, to a father, 44.7,—pitar, *fedrōi*.
ithwā, with food, 44.5, IsS -tav, *f*,— **arêm-pithwā**, noon, *as right time for* food?
ōi, to protect, 44.15,16,—*inf.* pā(y).
ouru, much, *first consonantal stem-form of* **parav**, *which forms*
pourubyō, 34.8 DAblP.
pourūs, 43.15 NS*m.*
pourūs, 47.6 NP.
pourushū, 50.2 LP.
pouruyē, 30.2 44.19 45.2 LS *temporal.*
pouruyō, 28.11 GS?
pouruyō, NS 30.7 31.7 44.3,11 46.9 51.3,15.
pourvīm, AS *adverbial*, 28.1 31.8 45.3; *see* **paourvīm.**
ourū-aēnāe, of many violences, 32.6,—NS -nah, *adj.*
ouru-cista, third and youngest daughter of Zarathushtra, the bride of Frashaoshtra, 53.5 (*much wisdom,* 'Sophia').
ouru-temāis, as much as possible, 34.1.
uthrem, a son, 44.7, AS **puthra**, *m.*

R

rādat, he prepares, adapts, 51.6,—rād.
rādanhā, with ready willingness, 46.13,—rādah, *n.*
rādanhō, of a Preparer, 46.17 45.7,—GS rādah, *adj.*
rādem, a Preparer, 29.9,—AS rāda, *m.*
rādeñtī, they prepare, 33.2,— rād.
rāenhanhōi, thou wouldst grant, 28.8,—2SKAorM, rā.
rāenhayen, they would cause to apostacize, 32.12,—rah, *caus.*
raēxenāe, the inheritances, 34.7,—AP -nah, *n;* raēk.
raēxenanhō, of the inheritance, 32.11. GS ib.
rafedrahyā, of support, assistance, 28.1,—GS -dra, *n.*
rafedrāī, support, 28.3 33.13 46.12,—DS ib *or* Inf rap.
rafedrêm, support, 46.2; -drem, 51.20,—AS.
rafenō, of assistance, 28.6 43.8,14,—GS -nah, *n.* with aojōñghvat, NAn, 'strength of assistance.'
raithīm, a way,(ofunderstanding), directions, 50.6,—AS -thya, *m.*
rajīs, 53.9 ?—isolated ones, M; B *reads* arejīs, valuable, *from* AP arejay, *adj? Verb* areg, arejat.
rāmā-dāe, peace-giving, 47.3,—AS -dāh, *adj. n.*
ramamcā, peace, 29.10 48.11 53.8,—AS rāman, *n.*—*Verb* ram
rāmemcā, cruelty, 49.4, AS rāma, *m. Belongs with* rema.
ranayāe, of both contending parties, 31.19—GD rāna, *m.*
rānōibyā, to both contending parties, 31.3 47.6 51.9,—DD, ib.
rānōibyō, 43.12,—DP ib.
rānyō-skeretīm, fortune-bringing, 44.6 47.3 50.2,—AS -tay.
raocāe, the lights, 50.10; raocāescā, 44.5,—AP raocah, *n.*
raocebīs, with the lights, 30.1 31.7,—IsP ib.
raostā, it lamented, 29.9,—raod.
rapañtē, for support, 34.4,—DS PrP rap.
rapañtō, 28.2, of support,—GS ib.
rapên, they may support, 51.18,—rap.
rāreshō, apostate, 49.2,—NS -sha, *adj. with ablative.*
rāreshyan, that they may apostacize, 32.11,—Pr29 rah.

rāre*sh*yeiñtī, they have apostacized, 47.4,—rah.
rashō, the harm, 30.11,—AS rashah, *n.*
rāshayē*ngh*ē, to injure, 49.3 51.9,—*inf.* rash.
rashnā, with an abservance, command, 46.5,—IsS rāzan, *n.*
rashn*a*m, an observance, command, 34.12,—AS ib.
rāstī, he belongs to, 53.9,—3SPA rath.
rāt*a*m, oblation, service, 33.14 43.9,—AS rātay, *adj.*
rātayō, serviceablenesses, 33.7,—NP ib,
rāth*e*mō, belonging to, 44.17, NS; 53.6 NP;— -a, *adj.*
ratōis, of serviceableness, 29.11,—GS -tay, *adj.*
ratūm, judge, judgment, 31.2 44.16 51.5,—AS ratav, *m.*
ratus, judge, 29.2,6,—NS ib.
ratūs, judgments, 33.1 43.6,—AP ib.
rāyō, riches, 43.1,—AP (B, GS) rāy, *m.*
rāzarê, command, decree, 34.12,—NS rāzar, *n.*
razishtā, the most right, 33.1,—AP *erezav. sup.*
r*e*m*e*m, cruelty, 48.7, AS; r*e*mō, 29.1, NS;—r*e*ma, *m. Belong with* rāma.
rōithw*e*n, to saturate, fill, 31.7,—*inf.?*

S

sādrā(cīt), pain, grief, torment, 34.7 43.11 45.7,—AP **-ra**, *n.*
sāhīt, he may teach, 50,6,—**sāh.**
sahyāt, he may pronounce, 44.19,—**sah.**
sahvārê, plans, 29.4,—AP **-var**, *n.*
sāhvênī, I teach, 53.5,—**sah**; *or* AP **sāhvan**, *n.*
saocayat, he may burn, 32.14,—**saok.**
saoshyañt, helper, savior, PfP **sav**; *in sing. of* Zarathushtra, *i*
plur. of his helpers. *See*
saoshyañtam, GP 34.12 46.3.
saoshyañtō, GS 45.11.
saoshyañtō, NAP 43.12 53.2.
saoshyas, NS 43.9.
sarê, to commune, 49.3,—*inf.* **sar**, *which forms*
saredanāe, 43.14, scorner, B; princely chief, M; society-givin
church-organizing.—AP **-na**, *adj.*
saredyayāe, companions, 33.9, GDu. **-ya**, *m.*
sarejā, helper, 29.3,—NS **saregan**, *m.*
sarêm, 49.8,9; **sarem**, 53.3, 'united society, association, commun
ion,—AS **sar**, *f.* (B, GP 49.9).
sāremnō, being in communion with, 32.2,—PfP NS **-na**, *adj*
sāreñtē, to him who is communing with, 51.3, -PrP DS.
sarō, associations, 31.21,—AP **sar**, *f.* (B, GS).
sarōi, to commune, 44.17,—*inf.*
sārshtā, he communes, 49.5.
sas, the effecting, doing, 43.11 46.19,—**sand**, NSPrP *or* 2Ss-Aor.
sashathā, you have familiarized yourselves, 30.11,—**sak.**
sashcñcā, they may learn, 53.1,—**sak.**
sāsnāe(scā), teachings, commands, 29.8 31.18 49.9,—AP **-nā**,
sāsnanam, of teachings, 48.3,—GP ib.
sāsnayā, with the teaching, 29.7,—IsS.
sastā, you procure, 29.1,—2P s-AorA **sand.**
sāstārō, the princes, 46.1,—NP **-tar**, *m.*

stē, in the consummation, 30.8 46.12,— *sasta*, *n.*
stī, he is teaching, 48.3,—*sah.*
stis, teacher, 32.9 45.1,—*adj. in comp.* NS -tay.
strāi, to fulfil, consummate, 46.3,—*sand.*
stū, may he teach, 45.6,—*sah*, *sāstī.*
vā, the profits, 44.12 45.7,—AP *savā*, *f.*
vacā, the profits, 30.11,—NS*f*, ib.
vāis, with profits, 48.1 51.15,—IsP ib.
va*n*hō, of profit, 43.3,—GS *savah*, *n.*
va*n*hō, the profits, 51.2,—AP ib.
va*nh*am, of profits, 28.9,—GP ib.
vayō, to procure profit for, 51.9,—*inf.* *sav.*
vōi, in the place of profit, 43.12,—LS *sava*, *f.* (B, AD*f.*)
vō, a profit, 34.3 51.20,—NS *savah*, *n.*
zdūm, to be opposed, 31.18,—*sā.*
zdyāi, to fulfil, 30.2 51.16,—*sand.*
añtū. they strive, 53.2,—*hak.*
ñdā, they effect, 51.14,—*sand.*
ñghā, with the teaching, 44.16,—IsS *sêñgha*, *m.*
ñghā, teachings, 45.2,—NP ib.
ñghā*enhō*, teachings, 48.3,—AP ib.
ñghahyā, of the teaching, 43.14 44.14 48.12,—GS ib.
ñghāis, with the teachings, 46.3 51.14,—IsP ib,
ñghaitē, he declares. 32.7,—M *sah.*
ñghāmahī, let us formulate, 31.1,—ib.
ñghanāis, with the teachings, 32.9,—IsP *sêñghana*, *m.*
ñghānī, I declare, 46.17,—*sah.*
ñghascā, the teachings, 31.11,—NP *sêñgha*, *m.*
ñghō, the teaching, 32.6 51.14,—NS ib.
ñghūs, through the teachings, 34.7,—IsP *sêñghav*, *m.*
ñ*n*hē, in the teaching, 51.7,—LS *sêñgha*, *m.*
raoshā, with obedience, hearing, *or* Sraosha, 46.17,—IsS -a, *m.*
raoshānē, I will hear, 50.4,—*srav.*
raosh*em*, Sraosha, 28.5 33.5,14 45.5,—AS -sha, *m.*
raoshō, Sraosha, 43.12 44.16,—NS ib.

sevīshtāi, for the strongest, 28.5,—DS **-a**, *sup.* **sura.**
sevīshtō, strongest, 33.11,—NS ib.
shaētī, he dwells, 33.5 (43.3); **shaēitī**, 46.16,—3SPA **shay.**
shōithrahyā, of the clan, 31.16 46.4,—GS **shōithra**, *n.*
shōithrem, the clan, 31.18, AS ib.
***sh*yaom*a*m**, of the deeds, 32.3,—GP ***sh*yaoman**, *n.*
***sh*yaothanā**, deed, NS *f*, 45.4.
——— **nā**, with deed, IsS 31.22 34.1,14 48.4 51.21.
——— **nā**, deeds, NP 45.2.
——— **nā**, deeds, AP 28.1 31.11 33.1 34.2,9,10,15 43.5 44.10 47.1,2 53.1.
——— **naēshū**, LP 31.8.
——— **nahyā**, GS 33.14 45.8.
——— **nāi**, DS, 34.5.
——— **nāis**, IsP 30.5 31.20,21 34.8 43.6,16 44.6 45.5 46.4,7,8,11,15 47.5 48.5,12 50 51.1,3,5,13,14,19 53.2.
——— **nam**, GP 28.4 48.8.
——— **nascā**, NP 31.6.
——— **nāt**, AblS 32.12.
——— **nem**, AS 32.5.
——— **néñg**, AP 49.11 (*adj.*)
——— **nōi**, LS 30.3 46.9.
***sh*yas**, those dwelling, 44.9 (47.5),—NS PrP **shay.**
sh*yātō**, he rejoices, 51.8,—sh*yā.**
***sh*yavāi**, to treat, move, 33.8,—*inf.* **shav.**
sh*yēitibyō**, to those rejoicing in, 53.8,—sh*yā.**
***sin*am**, destruction, 44.14,—AS ***sin*ā**, *f.*
sīshā, do thou reveal, teach, 28.11 34.12,—***sāh.***
sīshōit, he would reveal, teach, 43.3,—O ib.
sīzdyamnā, they are driven back, 32.4,—NP *adj* PfPM **sīzdyā.**
skeñdō, a break, 30.10,—NS **-da**, *m.*
snaithishā, with the weapon, 31.18,—IsS **-ish**, *n.*
spādā, both armies, 44.15,—ND **-da**, *m.*
spanyāe, the holier, 45.2,—NS **-yah**, *comp.* **speñta.**
spashuthā, you discover, spy, 53.6,—2PPA **spas.**
spasyā, I discover, look on, 44.11,—ib.

pathrahyā, of success, 30.10,—GS **-thra,** *n.*
pê*n*.cā, fortune, success, **45**.9,—AP **-spā,** *n.*
penishtā, through the most bountiful, 33.12 43.2 51.7 53.3,—IsS **-ta,** *sup.* **spe*n*ta.**
spenishtahyā, GS **47**.2.
spenishtō, AS*n,* **30**.5 **43**.16.
pêñtā, bountiful, VS **33**.13,—**-ta,** *adj.*
——**tā,** IsS 43.6 44.7 45.6,11 47.1,5,6.
——**tā,** NS*f.* 51.4,11.
——**tahyā,** GS 28.1 34.2.
——**tam,** AS*f,* 32.2 34.9,10 49.2.
——**tāt,** AblS 47.4.
——**tem,** AS*m.* 43.4,5,7,9,11,13,15 46.9.
——**tō,** NS 43.3 44.2 47.3 48.3,7 51.16,21.
pêñtō.temō, more bountiful, **45**.5,—NS **-ma.**
pênva*t,* he promotes, **51**.21.—**spā.**
pere*d*ā(nī), with zeal, down, **53**,4,—**spere*d,*** *f, or* I will emulate, *verb.*
'pitāma, tribe *or* family of Zarathushtra, 'whit-ing'? 29.8 46.13,15, 51.11,12,19 53.1,2,3.
raotā, hear! 30.2 33.11 45.1,—**srav,** *which forms*
sraotū, 45.6,9 49.7,9, Imp.
srāvī, 32.7,8 45.10 53.1, is heard, recognized,—PrP pass.
srāvayaēmā, we may cause to be heard, **49**.6 *caus.*
a-srūdūm, heard badly, 32.3, *augm.* pass.
sruidyāi, to hear, 34.12 45.5 (46.13) *inf.*
sruyē, to be heard, 33.7 *inf.*
a-srvā*t*em, both of them heard, 30.3,—3DAugm.
ravā*e,* words, **28**.10,—NP **-vah,** *n.*
sravā*e,* AP 32.9,10; **-vāescā,** 34.15.
sravahī, LS **30**.10.
sravan*h*ā, IsS **32**.12.
rāvahyeitī, to become heard, notorious, **32**.6, *s*rav, inf.
rāvaye*ngh*ē, to cause to be heard, proclaim, **29**.8,—ib.
revīm, hearing, **28**.7,—AS **-vay,** *f.*

sruidyāi, to hear, 34.12 45.5 46.13;—srav.
stā, you are, 32.3 34.6.—Pr ah.
stāenhat, they stood, 50.4,—3P s-AorA stā, axshtat 3P 51.4.
staomyā, praisings, 33.8,—APn -ya, *adj.*
staotācā, praising, 30.1,—NP -ta, *adj.*
staotāis, with praises, 45.8 49.12,—IsP -ta, *m*, stav.
staotā, praiser, 50.11,—NS -tar, *m*, *late word.*
starêmcā, star, 44.3,—AS star, *m.*
staumī, I praise, 43.8,—stav, which forms
stavas, praising, NS PrP, 34.6 45.6 50.4,(9).
stêñg, places, 50.2,—AP stay, *f*, a-stīs, 43.3.
stōi, to be, 31.8 33.9 34.4 45.10 46.16 49.2 50.2,6; LS stay.
stūtam, praising, praying, 28.9 34.2,—AS *adj.*
stūtō, praising, praying, 34.12,15 41.1,—AP *ib.*
sūcā, with sight, 30.2,—IsS -ca, *adj.*
sūidyāi, to be useful to, 44.2 49.3,—*inf.* sav.
suxrā, with red (fire), 31.19 51.9,—IsS -ra, *adj.*
suyē, to profit, 49.9,—*inf.* sav.
syascīt, 32.16, ? sā, it is teaching, ?
syazdat, he goes backwards, he shuns, 34.9,—syazda.
syōzdūm, let it be opposed, 48.7,—s-Aor sā.

T

tā, this, IsS;P; 30.1,3,4,10 31.1,5,14 32.5,9 33.6,8 34.15 43.4 44.8 45.7 46.8,9 47.3,5,6 49.3 51.2,5,10,12,13,15,22.

tā-cā, 34.10 45.7 47.5; **tā-cīt**, 31.5 44.3 46.19.

tāe, these, NAVDu 31.14.

taē-cīt, these certain, 32.11,—NP.

taēbyācā, to both these, 51.2.

taēibyō, to *or* from these, 34.1 44.18.

taibyō, ib. 30.8 44.6 53.3.

tāis, thus, 34.11 44.7.

tāis(cā), with these, IsP 30.11 32.6 34.8 43.14 46.10,15,16 49.5 50.9.

tam, this, AS,GP 28.7 44.10 45.7 48.5 49.6 51.15,18.

tanūm, body, 33.10,—AS **tanū**, *f*, **tanus**, *n*, *whence*

tanushicā, about the body, 43.8,—LS.

tanuyē, for his own body, personally, 30.2,—DS.

tanvascīt, of his body, 33.14,—GS.

tanvêm, body, 46.8,—AS.

tarê-maitīm, 'thinking beyond', arrogance,—33.4,—AS **-tay**, *f.* Contrariness, as special opponent of gentle Ar-maiti, Y.60.5.

tarê-manyañtā, those scorning, 45.11,—NP PrP **man.**

tarê-mastā, those scorned, 45.11,—AP PfP **man.**

tashā (gêus), the Shaper of the Cattle, 29.2 31.9 46.9,—NS **-shan**, *m*

tasha*t*, shaped, 29.1,7,—**tash.**

tashō (gam). thou didst shape the Cattle, 31.11 44.6 51.7,—ib.

tāsht, shaped, 44.7,—PfP.

tashtō, he was shaped, 49.9.

ta*t*, that, 31.3,5 32.16 34.6,14 43.1,10,11 44.1-19 46.2,5,9,18 49.7,8,10 51.1,18,19,20 53.5,9.

tatashā, I shaped, 29.6,—Perf. **tash.**

taurvayāmā, we may overcome, 28.6,—**tar.**

tavā(cā), I am able, 28.4 43.14 50.11 51.18 53.9, —**tav.**

taxmem.cā, heroism, 43.4,—AS **-ma**, *adj.*

tayā, furtive, 31.13,—NP*n*, **-ya**, *adj*,

têm, therefore, this, 29.7 31.20 33.9 34.7,13 43.13 45.8,9,10 46.13 51.21 53.4,7.

temāescā, darknesses, 44.5,—AP **temah**, *n.*

ᵉmaⁿhō, darkness, 31.20,—NP ib.
ᵉmcā-tū, do thou ——— this, 53.3.
ᵉñg, those, AP 32.1 44.11,13 46.4,14.
ᵉviscā, violence, 29.1,—NS tevish, *n.*
ᵉvīshī, vitality, 34.11 51.7,—ND -shī, *f.*
———, through vitality, 45.10,—IsS ib.
ᵉvīshīm, vitality, 33.12 43.1 48.6,—AS ib.
ıraoshtā, you mature, 34.3; it matures, 46.7,—thraosh.
ırāta, protector, 50.1,—NS -tar, *m.*
ırāyōdyāi, to protect, 34.5,—*inf.* thrā.
ırāzdūm, protect! 34.7,—s-Aor ib.
ıvā, thee, thy, 28.5,7,11 43.4-15 44.3-19 46.1,3,9 49.8 51.4,9 53.3.
ıwahmāt, from thy, 28.11 43.9 46.7 47.5.
ıahmī, in thy, LS 32.6,8 33.10 34.10 43.4,13 48.4,7 49.5,8,10.
ıwahū, in thy, LP 43.7.
ıwahyā, of thy, GS 31.3 32.13 34.8,9 43.4,6 44.14 48.12.
ıwahyāe, of thy, GS 48.8.
ıwam, thee, AS 29.10.
ıwarōzdūm, did you fashion, create, 29.1,—s-Aor thwares.
ıwatcā, thee, thy,—ASn 33.4 44.3 50.1.
ıwāvas, like thee, 31.16 43.3 44.1,9 48.3,8,—NS PrP thwāvañt.
ıwaxshaⁿhā, through zealous, 33.3 46.12, IsS -shah, *n.*
thwaxshō, zeal, 29.2,—AP ib.
ıwê, thy, 31.9,—NS.
ıwisrā, shining, 31.13,—AP -ra, *adj.*
ıwōi (astī), (is) to bless, 34.11,—*inf.* B. *Doubtful.*
ıwōi, thy, NP 31.9 32.1 34.11 44.11 48.8.
ıwōreshtā, creator, 29.6,—NS -tar, *m.*
aēshāi, to the false teacher, 49.3,—DS -sha, *m.*
ťkaēshō, the false teacher, 49.2,—NS ib.
i, to *or* of thee, thy, 29.2 30.7 32.15 33.2 46.2,9 48.1,8,12 49.4,11 51.8 53.9. Also 30.9 33.6,9 43.10.15.
, but, 46.10,16; thou, 28.6,7 32.7 49.7 51.3.
ırahyā, of the Tura tribe, 46.12,—GS -ra, *m.*
ıshnā-maitis, silent thought, *or* devotion, 43.15,—NS -tay, *f.*
êm, *emphatic conjunction,* thee ? 28.11 46.19 47.3 48.2.

U

ıbē, for both, 34.11,—DS **uba.**
ıfyācā, I am lauding, 43.8,—**vaf.**
ıfyānī, I will sing hymns, 28.3,—**ib.**
ıgrêñg, strong, 50.7,—AP **ugra** *adj.*
ūitī, thus, 45.2.
ıpā, in, into, up, 45.5 53.8.
ırūdōyatā, they have caused to lament, 44.20,—**raod.**
ırunascā, the souls, 49.10,—AP **urvan**, *m.*
ırūpayeiñtī, they practice deceit, 48.10,—*same as* **diwzaidyāi.**
ırūraost, he refused, 51.12,—3SPrPfA **raod.**
ırushaēibyō, for the hungry, 29.7,—DP **-sha**, *adj, hvarethra.*
ırvādanhā, the joys, 43.2,—AP **-dah**, *n.*
ırvāidyāe, (I, the) more joyful, 34.6,—NS **-dyah**, *adj.*
ırvaēsē, at the crisis, turn, change, 43.5,6 51.6,—LS **-sa**, *m.*
ırvā, soul, 34.2 44.8 45.7 46.11 50.1 51.13,—NS **urvan**, *m, whence*
urvānē, DS 31.2.
urvānem, AS 28.4.
urvanō, NAP 33.9 45.2 49.11.
ıruarāe(scā), plants, 44.4 48.6 51.7,—AP **-rā**, *f.*
ırvāshat, he is encouraged, 44.8,—*see* **urvāxshat.**
ırvātā, commands, 30.11 31.1,—AP **-ta**, *n.*
urvatahyā, GS 34.8.
urvātāis, IsP 31.1 44.15.
urvatem, AS 31.3.
ırvāthā, friendly, 51.14,—NP **-tha**, *adj.*
urvathō, a friend, 31.21 44.2 45.11 46.14 50.6 51.11,—NS ib.
ırvatōis, of a vow, 46.5,—GS **-tay**, *f.*
ırvāxshat, it is rejoicing, 34.13,—AS*n* PrPart.
ırvāxs-uxtī, with cries of joy, 32.12,—IsS **-tay**, *f,*
ırvāzā, bliss, 30.1,—NS,AP **-zā**, *f.*
ırvāzema, bliss, 32.1, IsS,AP **-zeman**, *n.*
ırvāzishtam, most blissful, 49.8,—AS **-ta**, *adj. superl.*

us, up, out! 33.12 46.11.
usêmahī, we wish, 34.4,—vas.
usên, in his wish, 44.10 45.9,—LS usan, *n.*
ushāe, dawn, 44.5,—NS ushah, *f.*
usheurū, 34.7; M, in wide mental light? sophistries, IsS.
ushtā, desired, beloved, decided, success! 30.11 33.10 43.1 46.16 51.8,16, —2PPrA *and* PfP vas.
ushtānā, by living, 43.16,—IsS -nā, *f. whence*
ushtānāi, for life, DS 34.14.
ushtanem, life, AS 31.11 33.14.
ushtis, will, 48.4,—NS -tay, *f.*
ushtremcā, a camel, 44.18,—AS -rā, *m.*
ushuruyē, ? 32.16 wide light ? DS.
ushyāi, to proclaim, 43.15.
Usixs(cā), an opponent of Zarathushtra, 44.20,—NS.
ustānāis (zastāis), with stretched-out, 29.5,—IsP PfP us, tan.
ustāna-zastō, with outstretched hands, 28.1 50.8,—NS -a, *adj*
usvahī, we desire, 46.16,—vas.
usyāt, he desires, 50.2,—ib.
utayuitī, enduringness, AS*n* 33.8 ; IsS 43.1 ; ADu 34.11 45.1 51.7— -tay, *f, whence*
utayuitīm, AS 48.6.
utayuitīs, AP 30.7.
utayūtā, 45.7, LS.
uxdā, through utterance, 32.9 44.19,—IsS uxda, *adj, whence*
uxdā, NP 45.2.
uxdā, AP 43.5 44.8 51.20 53.1.
uxdahyācā, GS 33.14 45.8.
uxdāis, IsP, 28.6 43.11 46.14 47.2 51.3,21 53.2.
uxshā, a bull, 50.10,—NS uxshan, *m.*
uxshānō, the bulls, 46.3,—NP ib.
uxshyā, thou causest to grow, 33.10,—vaxsh, *whence*
uxshyeitī, to grow, 44.3,—*inf.*
uxshyō, thou causest to grow, 31.7.
uz-āreshvā, arise up! 33.12,—*imp.* ar.
uzemêm, reverence, 44.7,—AS -ma, *adj.*

zemōhī, we consider, regard, 46.9,—1PPA aoz.
z-*ere*(i)dyāi, to rise up, 43.12,14,—*inf.* ar.
z-jên, he may go up, 46.12,—3SPrA gam.
z-ūithyōi, to protect,, 46.5,—*inf.* av.

V

ā, or, *frequent.* 51.11, you?

acāe, words, speeches, 31.1 33.8 49.7,—AP **vak**, *m,f.*

acahicā, word, 30.3,—LS **vacah**, *n. whence*

vacaṇhā, IsS 31.22 32.5 33.2 34.1 47.1 48.4.

vacaṇham, GP, 31.19, —**uxdāi** *as inf,* 'to speak truth of the words of his tongue.'

vacaṇhō, AP 49.11.

vacê, AS, 45.5.

acem, AS 29.9 31.12 50.6,—**vak**, *m.f.*

ācī, it is said, 43.13,—**vak**, *verb.*

acō, NP 31.20,—**vacah**, *n.*

acō, AP 53.7,—ib.

adarê, the weapon, 32.10,—AS **-dar**, *n.*

ādāyōit, may repel, 29.2,—**vādāya.**

ademnō, counselling, 53.5,—NS *adj. to* **vādati**, he speaks.

āe, you, NAP 28.2,9 31.2 32.1,3,5 43.13 49.6 50.4,8,9.

aēdā, he knows, 28.10 31.2 34.7 45.4 46.2 48.9.—**vaēd.**

aēdem, as provider, 29.10 32.11,—AS **-da**, *m.*

aēdemnō, knower, expert, 28.5 31.22 43.14 48.3 51.19. —NS PfP **vaēd.**

aēdenā, knowing, 34.7,—NP *adj.*

aēdishtō, most knowing, 32.7 46.19,—NS.

aēdōdūm, is to be known, 53.5,—**vaēd**, *whence*

vaēdyāi, *inf,* to know, 44.8.

aēm, we, 30.9, NP.

aēnahī, thou seeest, 31.13,—**vaēna.**

aēnaṇhē, to see, 32.10,—*inf.* ib.

aēpyō, a pederast, ? 51.12,—NS **-ya**, *adj.*

aēshō, place of decay 53.9,—AS **-shah**, *n.*

afūs, sayings, decrees, 29.6; **vafus**, 48.9,—AP **vafav**, *m.*

ahishta, best, *frequent.* 28.7,8,9 30.2,4 31.1,4,6,7 32.6,11,12,16 33.3,6,7,9 34.15 43.2,11,15 44.2,10 45,4,5,6 46.6,10,18 47.1,2,5 48.3,5 49.9,10 50.1,4 51.1,4,22 53.1.

ahmē, praying praise, adoring, 34.2 45.6,—LS **-ma**, *adj,*

vahmahyā, of praying, praises, adoring, 50.7,—GS -ma, *when*
vahmāi, DS 46.10,17 50.10 51.2 53.2.
vahmem, AS 48.1.
vahmêñg, AP 45.8.
vahyō, better, 30.3 31.2,5 43.3 48.4 51.6,19 53.9.
vaiñtyā, supplicatory, 28.10,—NP -ya, *adj.*
vairīm, at choice, 34.14 51.1,—AS as adv.
vairyāe, 'choice,' valuable, 43.13,—GS -ya, adj.
vanaēmā, we may overcome, 31.4,—van.
vananam, victory, 44.15,—AS -na, *f,*
vanhāu, good, 30.10 31.19 33.2 47.6 49.8, IsS NAP vanhav, *whence*
vanhaovē, DS 43.5.
vanhêus, GS, *see* 28.1,7,8,10 30.1,10 31.10 33.3.5,13.14 34.7,9,10,11,12,13,14 43.1,2,3, 44.4,13 45.4,5,8,9 46.2,14,16 47.2 48.3,6–9.11 49.3 50.8,9 51.3,6,11,16 53.5.
vanhuyā, IsS *f,* 33.12 51.10.
vanhuyāi, DS 53.4.
vanhūs, AP 34.2. *See* **vohū, vanuhī.**
vañtā, with praise, 51.22,—IsS -ta, *m.*
vanuhī, good, *f, all cases:* 32.2 43.5 48.2,5 49.1 51.10.17.18.21 53.1,4.
vaocā, say, speak, 31.3,5 34.15 44.1-19 48.2,—vak, *also*
vaocacā, 45.3 ib.
vaocanhē, to proclaim, 28.11,—*inf.* vak.
vaocat, he speaks, 29.6 34.10 45.3; **vaocāt**, 31.6.
vaorāzathā, you have rejoiced, 50.5,—2PPfA urvāz.
vaoxemā, through onr preaching, 34.5,—IsS -ma, *from* vak.
var, *a,* to choose, *whence*
varatā, 3PPrM 30.5 32.12.
varemaidī, 1PPrM 32.2.
vāurōimaidī, 28.5 ?
verenātā, 3P, 30.6.
verenē, 46.3.
vereñtē, 3SPM 43.16 51.18.
verenvaitē, 3DPM 31.17.
var, *b,* to convert, *whence*
vāurāitē, 47.6.
vāurayā, 1SOM 31.3.
vāurōimāidī, 28.5.

var, *c*, general choosing, *whence*
varānī, 1SP 53.4.
fra-varetā, 31.10.
vārāi, for the will, 33.2 51.6,—DS **vāra**, *n.*
varecāe, help, 32.14,—AS*n* **-cah**, *n.*
varedaitī, she prospers, 28.3,—**vared**, *whence*
varedayaētā, they may increase, acquire, 50.3.
vareden, they increase, 49.4.
varedemam, to increase, 46.16.
vārem, the will, 46.18,—AS **vāra**, *n.*
varenāi, for conviction, manner of life, 49.3,—DS **-na**, *m.*
varenêñg, 31.11 48.4,—AP.
vareshaitē, they have been performed, 29.4 33.1—3PAor **varez:**
vareshaitī, he works, 33.2 46.19.
vareshā, I may have done, 50.10.
vareshānē, I may work, effect, 51.1.
varesheñtī, they practice, 45.3.
varezayañtō, of the working, 45.4, GS PrP.
vas, overcoming, 49.4,—NS **vañt**, PrP **van.**
vasāe, the chooser, 31.11,—NS **-ah**, *m.*
vasase, arbitrary, powerful, 43.8,—*in comp. from* **vasê.**
vasat, he wills, 29.4,—**vas.**
vasê, at will, arbitrarily, 43.1 50.9 53.9,—*adv, see* **vasō.**
vasê-itōiscā, of freedom, 53.9,—GS **itay**, *f*, (going).
vasemī, I wished, 29.9 43.1 44.3,—**vas.**
vashī, thou wishest, 34.12 43.9 44.16.
vashtī, he wishes, 29.8 46.14.
vashyetē, it was announced, 44.11,—**vash.**
vasnā, through *or* with will, 34.15 46.19 50 11,—IsS **-na**, *m.*
vasō, at will, 31.19 32.15,—*adv. see* **vasê.**
vāstā, shepherd, 29.1,—NS **-tar**, *m.*
vastē, to clothe oneself in, 30.,5—**vāh.**
vāstrā, with the pasture, 29.2 32.10,—IsS **-tra**, *n.*
vāstrāi, DS 47.3.
vāstrāt, *verb? or* AblS 33.4 51.14.
vāstravaitī, with a pastoral realm, 48.11,—IsS *f* PrP. **-vañt.**

vāstravaitīm, a pastoral realm, 50.2 AS ib.
vāstrē, in a pasture, 33.3,—LS -tra, *n, whence*
vāstrem, a pasture, 44.20,—AS ib.
vāstrīm, the pastoral man, 31.10,—AS vāstrya. *whence*
vāstryā, AP 29.1 33.6.
vāstryāi, DS 29.6.
vāstryāt, AblS 31.9.
vāstryaēibyō, DP 53.4.
vāstryehyā, GS 31.15.
vāstryō, NS 51.5.
vātāi, to a wind, 44.4,—DS vāta, *m.*
vāunus, supplicating, 48.8,—Part. van.
vāurāitē, 47.6; **vāurayā**, 31.3; **vāurōimaidī**, 28.5;—*see* var.
vāverezōi, to perform, 29.4,—*inf.* varez.
vaxedrahyā, of a sppeech, 29.8,—GS -dra, *n.*
vāxs, it may grow, 44.17,—vaxs, to grow.
vaxshat, it may grow, 31.6 48.1,6.
vaxsheñtē, for growing, are becoming known, 32.4, DS PrP.
vaxshyā, I will utter, 30.1 46.15 51.8,—F vak.
vaxsht, caused to grow. 34.11.
vayōi, woe! 53.7.
vayū-beredubyō, crying woe, 53.6 DP beret, *adj.*
vāzā, both driven, 51.12,—NDu -za, *adj.*
vazdanhā, enduring, 49.10,—IsS -dah, *adj.*
vazdrêñg, promotive, 46.4,—AP -dra, *adj.*
vazdvarê, enduringness, 31.21,—AS -dar, *n.*
vāzishtō, most prospering, 31.22,—NS -ta, *adj.*
vazyamnābyō, to those who are being driven, (in marriage) 53.5,—DP PfP vaz.
vê, *conjunction,* indeed, 45.3 49.12 51.15 53.4,5,7.
vêñghat, he may overcome, 48.2,—van.
vêñnhaitī, he shall overcome, 48.1, ib.
veredā, with the increase, 31.4,—IsS vered, *f. or from* var?
verenātā, that they should choose, 30.6,—var.
verenē, I may choose, 46.3.
vereñtē, he may choose, 43.16 51.18.

ϝerenvaitē, they both choose, 31.17,—3DPM.
ϝerethrem-jā, 'come with victory,' victoriously, 44.16,—NS gan.
ϝerezdāis, with increasing, 46.3,—IsP PfPA varez.
ϝerezênem, group of laborers, 32.1,—AS -na, *n.*
ϝerezênyō, a laborer, 33.3,—NS -ya, *adj.*
ϝerezêna*hyā*cā, of the group of laborers, 33.4,—GS -na, *n.*
verezênē, LS 34.14.
verezênyā*e*, GS *f*, -ya, *adj* 45.9.
verezênā, NP 46.1.
verezênāi, DS 49.7.
ϝerezya*t*, he works, 47.2,—varez.
ϝerezyā*t*am, agriculture, 48.5,—AS -ātā, *f.*
ϝerezyō, activities, 30.5,—AP -zyah, *n.*
ϝerezyeidyāi, to work, act, 33.6 43.11,—*inf.* varez.
ϝêstā, 46.17, ? M, with recognized; B, of your; vê-stā, will have stood for you.
vī, out, 43.12.
vī-cayathā, he may sift out, 46.15,—kay, *whence*
vī-cidyāi, to sift out, 31.5 49.6, *inf.*
vī-cina*o*t, he may sift, 46.17.
vīcirō, he who is sifting, 29.4 46.5,—NS -ra, *adj.*
vī-cithahyā, of the sifting, 30.2,—GS -tha, *n.*
vī-cithem, 46.18,—AS *ib.*
vī-cithōi, in the sifting, 32.8, —LS *ib.*
vīdā, thou? fore-knowest, 49.1,—vaēd.
vīdāitī, he distributes, 51.6,—dā.
vīdāitīm, a distribution, 47.6,—AS dātay, *f.*
vīda*m*, it shall be distributed, 32.6,—3SIM vī-dā.
vīda*s*, distributing, 33.3,—NS PrP ib.
vīda*t*, he may distribute, acquire, 51.5; vīdā*t*, 53.4.
vīdātā, in a distribution, 31.19, LS dātay, *f.*
vīdāyā*t*, he may distribute, 34.12 43.12.
vīdishemnāis, with the distributers, 51.1,—IsP PfP.
vīdō, partaking in, 51.18,—NP vīd, *adj.*
vīdus, who knows, 28.4 45.8,—NS PfP -av, vaēd.
vīdushē, for the knower, expert, 30.1 31.17 51.8 DS.

vīdushō, of the knower, expert, 34.9, GS.
vīduyē, to comprehend, 29.3 31.5 44.3, *inf.*—vaēd.
vīdvāe, the knower, expert, 29.6 31.6,12,17,19 32.6 34.10 44.19 45.3 48.2,3.
vī-dvaēsha*m*, of opponents of enemies, 34.11,—GP -shah, *adj.*
vīdvanōi, to know, 31.3,—*inf.* vaēd.
vīdyā*t*, he would (like to) know, 48.9,—ib.
vī-jêmyā*t*, she will extend, 44.11,—gam.
vī-mereñcaitē, they would destroy, 31.1,—3PPM mar*e*k.
vīnastī, they can find, 31.15,—vaēd, to find.
vī-nênāsā, I will cause to disappear, 32.15,—1Pf nas.
vīrāa*t*cā, 'hands,' serfs, men, 31.15,—GD -ra, *m.*
vīrêñg, AP 45.9.
vīs*e*n, they would reduce, 31.18,—vaēs, *whence,*
vīs*e*ñtā, they reduce, raise, 32.14, 3PPrM.
vīs*e*ñtē, they will gain, 48.10, 3P s-AorKM.
vīspa, all; *all cases:* 28.1,8 31.2,3,13 33.5,10 34.2,3,5,6,10 43.2,14 44.3,7,11 45.1,6 46.10,11,19 49.3,5,8 51.20 53.4.
vīspā-hish*a*s, all-detecting, 45.4,—NS PrP.
vistā, known, 48.2,—NS *f.* PfP vaēd.
vistō, knowingly, rightly, 29.6,8 50.1,—NAS *ib.* PfPass.
Vīsht-āspa, chief of Magians, 28.7 46.14 51.16 53.2.
vīzibyō, to villages, 53.8,—DP vīs, *f.*
vīsh*y*ātā, let him discriminate, 30.3,6,—vaēs.
vīvāpa*t*, he destroys, 32.10,—vāp, to raise.
Vīva*n*hushō, son of Vivahvant, 32.8. NS.
vī-vare*s*hō, thou shalt seek to gain, 45.8,—vare*s*h.
vī-vêñghatū, you shall be happy, 53.5,—van.
vī-vīduyē, to know, understand, 43.9,—*inf.* vaēd.
vohū, good, 28.3-6,11 29.1,10,11 30.7,8 31.5,6,22 32.2 33.7,8,10-12 34.5,6,8,15 43.7,9,11, 13,16 44.1,6,8,9,16 45.6,9,10 46.3,9,10,12,13,18 48.12 49.1,2,5,7,10,12 50.3,6,10,11 51.1,2,7,15,20, 21 53.3,4.
vōistā, thou knowest, 28.10 32.6 46.10,—s-Aor vaēd.
vōivīdāitī, he learns to know, 30.8,—3SKA.
vōizda*t*, he raises, 32.10,—vaē*s*.
vōizdyāi, to raise, 43.13, *inf.*
vouru-cashānē, wide-glancer, 33.13,—VS -nay, *adj.*

ōyathrā, hopes, 34.10,—AP -thra, *n.*
y.ā.dar*esem*, I shall behold, 45.8,—dar*es.*
y*a*m, reward, distribution, 48.7,—AS vyam, *f.*
yānayā, with guidance, wisdom, 29.6 44.7,—IsS -nā, *f.*

X

xrafstrā, savages, 28.5 34.9; M, vermin-polluted; B, small beasts of prey;—AP **-ra**, *n.*

xrafstrāis, IsP, 34.5.

xraodat, shall terrify, 46.11,—**xraod.**

xraodaitī, it shall tremble, 51.13,—3SKA.

xraoseñtam, let them cry up, 53.8,—**xraos.**

xraozdishtêñg, the firmest, hardest, 30.5,—AP **-ta**, *adj.*

xratav, **xrathwa**, *m, f,* understanding, *whence*

——tāe, LS 48.4.

——tavō, NP 45.2 46.3.

——têus, GS 32.4 34.14 43.6 46.18 49.6 50.6.

——thwā, IsS 31.7 48.3 53.3.

——tū, IsS 45.6 48.10.

——tūm, AS 28.1 32.9.

——tūs(cā), AP 31.11 32.14. 31.9

xrūnyāt, from bloody deed, 46.5,—AblS **-ya**, *n.*

xrūneramcā, bloodshed, 53.8,—AS **-rā**, *f.*

xrūrāis, bloody, 48.11,—IsP **-ra**, *adj.*

xsāi, I will teach, 28.4,—1SKM xsā; *see* **ā.xsō**, 46.2.

xshanmênē, to put up with, 29.9, *inf.*

xshapā.cā, with the night, 44.5,—IsS **-pā**, *f.*

xshathra, *n,* (*m,* 48.10,11) ruler, realm, kingdom, power, an Ahura.

xshathrīm, a ruler, 29.9,—AS **-thrya**, *m.*

xshayā.cā, O ruler, 28.7,—VS **-ya**, *m.*

xshayā, I shall rule, 50.9,—xshā(y), *whence*

——yamnêñg, ruling, 32.15, AP PfP.

——yamnō, he who is ruling, 31.19, NS ib.

——yañtāe, they who are ruling, 33.9, AP PrP.

——yañtō, of ruling, 29.2, GS ib.

——yas, ruling, 32.16 43.1,10 46.5 51.5,17.

——yathā, thou rulest, 48.9.

——yehī, thou hast ruled; 44.15.

xshayō, to destroy, 32.5, *inf.*
xshêñtā, xshêñtām, let them rule, 48.5, xshā(y).
xshmā, with You, 43.11 50.5, IsS.
xsmaibyā(cā) to *or* from both You, 28.10 29.1 46.15 53.5. DADu
xshmākā, through Your, 34.15 IsS.
xshmākahyā, of Your, 49.6 GS.
xshmākāi, for Your, 50.10, DS.
xshmāk*a*m, of Your, 44.17 34.14 GP.
xshmāk*e*m, Your, 46.18 51.2 AS.
xshma*t,* by, from ? You, 29.1 44.17 AblS?
xshmāvas*ū*, among such as You, LP. 34.3. **-vañ*t.***
xshmāvat*a*m, of such as You, GP. 46.10.
xshmāvatō, of One like You, 33.8 34.2 44.1 49.6 GS.
xshnaoshāi to satisfy, 46.1,—*inf.* **xshnav**, *whence*
xshnaosh*e*mnō, I am satisfying, 46.18,—NS PfP.
xshnaosh*e*n, they satisfy, 30.5,—3PKA.
xshnāus, (he is) satisfying, 46.1,13 51.12,—s-Aor.
xshn*e*vīshā, I may satisfy, 28.1.
xshnūm, so as to satisfy, 48.12 53.2.
xshnūt*e*m, satisfaction, 31.3,—AS **xshnūt,** *f.*
xshustā, melted, liquid, 51.9,—IsS **-ta**, *adj.*
xshvīd*e*mcā, milk, liquid food, 29.7,—AS **xshvīd**, *m.*
xshyō, to destroy, 31.20,— *see* **xshayō.**

Y

yā, who, *frequent.*— IsS NAP, **ya**.
yā-cā, *above,* 33.14 43.5 44.20 48.10 50.10.
yadā, when, as soon as, 30.8; as far as, 31.4,16 50.9.
yāe, yāescā, which, 31.14 33.10 34.3 43.4 44.5 46.8 53.1.
yaē-cā, 30.5 45.1 53.1; **yaē-cīt**, who, 48.3.
yaēibyascā, to *or* from both of whom, 28.8 DAblD.
yaēibyō, to *or* from whom, 28.3 44.11, DAblP.
yāenhō, (before the great event) of the crisis, 30.2,—GS **yāh**, *n*
yaēsham, of whom, GP 32.7 49.4 51.3.
yaēshū, in which, LP 33.5 34.8.
yāhī, in the crisis, 46.14 49.9,—LS **yāh**, *n.*
yahmāi, to whom, DS 29.3 43.1 44.16 46.6.
yahmī, in which, LS 43.6.
yāis, as, 32.7 44.20.
yāis, with which, IsP 28.2,11 32.3,6,7,12 44.12,20 46.15 51.20.
yāis ā, *adverbial verb,* in the manner which, 28.11.
yam, a hold, 49.8,—AS **yam**, *f.*
yam, *pron.* which, AS,GP 31.3 44.9 48.3 49.8 50.3 51.9,16,17 53.2.
yā-nāe, which us ? 50.5.
yānāis, with benefactions, 28.9,—IsP **-na**, *m.*
yaoget, he joins, 44.4,—3SPrA **yaog**, *whence*
yaojā, I join, 50.7.
yaojañtē, for the meeting, 30.10,—DS *or* LS *f.* PrP.
yaos, I will sanctify, 44.9,—**yaozdā**.
yaos, age, final conclusion, concessive, 46.18,—NS **yav**, *n.*
yaos—dānē, I will perfect, 44.9,—**yaozdā**.
yaozdāe, thou who perfectest, 48.5,—NS **yaozdāh**, *adj.*
yāsā, I will entreat, 28.1,8 49.8 51.21,—**yās**, *whence*
yāsas, entreating, 49.12,—NS PrP.
yāsat, he entreats, 32.1.
yascā, which, AP, 32.3,10 46.10 51.6.

snā, hymns, 34.1,—NP -na, *m. whence*
yasnahyā, GS 34.12.
yasnāis, IsP 45.10 50.9.
yasnascā, AP 53.2.
yasnem, AS 33.8.
s-tā, whoever, 31.7 45.11.
s-ta*t*, he who, 44.19.
s-tē, I who,? 33.5 43.16.
s-têm, whoever, 46.4,6.
t, since, 32.4.
thā, how, as that, 29.4 30.4,7 31.2,14-16 33.1 34.5,6 44.1,18 45.3 46.9 48.9 49.6 51.5.
thāis, *for* yathā-āis, 33.1, in accordance with these,
thanā, such as, 31.22 43.10.
thrā, where, 30.9 31.11,12 46.11,16,17 53.7.
us, of an age, ever, 43.13,—GS yav, *n. whence,*
yavā, for ever, 29.9 49.1,—IsS.
yavaētāitē, in perpetuity, 28.11,—LS *f.* -tā*t. f.*
yava*t*, as far as, as much, 28.4 34.9 43.8,9 51.11 53.7.
yavē, for ever, 28.8, DS.
yavōi, for ever, 46.11 49.8 53.1,4,—LS.
yāe, of which, 33.9 45.2 46.7,—Du;P.
zāi, I will worship, 33.4 50.4 51.22,—yaz, *whence*
yazaitē, he worships, 32.3.
yazemnāe*n*hō, being worshipped, 51.20,—NP PfP.
yazemnascā, adorations, 34.6,—AP *ib.*
, who, *frequent.*
-cā, and who, 30.1 51.2.
hyā, of which, GS 31.4,5 32.16 33.1 34.2,13 43.6 45.6,7 48.7,9 51.13,22.
m, which, AS 28.8 29.9 34.13 43.13 45.2,3.
mā, twin, 30.3,—NDu -ma, *adj.*
me, 53.6, *is* yê-me, who me.
ñg, which, AP 28.10 32.5,15 43.3 46.4,11,16.
ñgs-tū, whom thou,? 46.14.
snē, hymns, 51.22,—NAP yasna, *m, whence*
yesnyācā, hymns, 30.1,—AP.
zī, when, if, since, 31.2 32.6 34.6 44.6,15 48 1,9 53.1.

yezīm, when, 31.8.
yezivī, when, 53.3.
yim, which, 31.6, AS.
Yimas-cīt, a certain Yima, 32.8.
yōi, who, *frequent,* 28.9 30.8,9,10 31.1 32.1,12 44.16,20 45.3,5,7,11 46.1,3 48.12 49.4 51.3,22.
yōithemā, we would hasten, 28.9,—yat, 1PPfA.
yūjên, they join, accustom, 46.11 49.9,—yaog.
yūs, your, 32.3 46.15.
yūshmaibyā, for both of You, 32.9,—IsDAblDu.
yūshmākahyā, of Your, 50.7,—GS; *also*
yūshmākāi, for Your, 50.5 DS.
yūshmākem, Your, 34.5 AS.
yūshmat, You, 34.7 AblS? ASn?
yūshmāvatəm, of Such as You, 29.11, GP *see* xshmāvañt.
yūs-tā, you that, 32.4.
yuxtā, let him be joined, 49.9,—IsS PfP yaog.
yūzêm, You, NP 28.9 29.10,11.

z

zaēmācā, through waking, 44.5,—IsS **-man**, *n,*
za*h*yācā, abandoned, 53.8,—NP **za*h*ya**, *adj.*
za*m*cā, earth, 44.4 46.1,—AS **zam**, *f.*
zaoshā*t,* from the delight, 47.5,—AblS **-sha**, *m, whence*
zaoshē, for the delight, 33.2,10,—DS.
zaoshễng, delights, 48.4,—AP.
zaotā, (as) priest, 33.6,—NS **-tar**, *m.*
zaozaomī, I invoke, 43.10,—**zav** *or* **zbā.**
zaranaēmā, we would vex, 28.9,—**zar.**
Zarath-ushtra, 'old camels,'? 28.6 29.8 33.14 43.8,16 46.13,14,19 49.12 50.
51.11,12,15 53.1,2,3.
zaraz-dā*e,* heart-given, 31.1,—NP **da**, *adj.*
zaraz-dāitis, heart-faith, 43.11,—NS **day**, *f.*
zar*e*m, purpose, effort, 44.17,—AS **-ra**, *f.*
zasta, hand, *m. all cases;* 29.5 30.8 33.2 34.4 43.4 44.14 47.2 50.5,8.
zastava*t,* 'handy,' energetic, 29.9,—AS*n* PrP.
zastā-ishta, 'hand-wish'? laborious, token, 34.4 IsP; 50.5 Is
zbayā, I invoke, 33.5 46.14 51.10,—
zbayeñtē, for invoking, 49.12, DS PrP.
zav*ê*ñg, calls 28.3 29.3,—AP **-van**, *m.*
zavō, strength, 33.12,—AP **-vah**, *n.*
zazeñtī, they shall attain, 30.10,—Pr5 **haz.**
zdī, be! 31.17,—*imp.* **ah.**
z*e*mō, of the earth, 51.12,—GS **zam**, *f.*
zer*e*dācā. with the heart, 31.12,—IsS **zered**, *n.*
zevīm, invokable, 31.4,—NS*n* **zaoya.**
zevīshtīm, swiftest, speediest, 46.9,—AS **zevīshtya**, *whence*
zevīshtyā*e*nhō, NP 28.9.
zevīshtyễng, AP 50.7.
zī, for, *frequent.*

t, 45.8, *for* zī-īt. however it,—ay, *pron.*
ōishenū, trembling, shivering, 51.12,—NDu zōishenav, *adj.*
ushtā, beloved, darling, 32.4.—NP PfP zaosh.
ītā, in the call, 50.1,—LS zūtay, *f.*

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Meaning and Termination of Declensions.

Singular.

ominative. subjective case,—s, *or loses consonant.*

ccusative. objective case, —m, *a*m, *e*m, im.

strumental, *by means of, through, with,*—ā, ayā.

ative, *to, for,*—āi, ē, ōi.

blative, *from, by,*—āt, or like Genitive.

enitive, *of,*—as, *s*, s.

ocative, *in, at, among,*—i, u, r, m, s.

ocative, *O!*—indistinct, like instrumental, nominative, etc.

Dual. For two objects; a pair; both.

lominative, Accusative. ī, ai, e.

strumental, Dative, Ablative, ibyā.

enitive, ā*e*.

ocative, ō.

Plural.

lominative, as, ō, ā, ā*e*.

ccusative, *ê*ñg, ns.

strumental, bīs.

ative, Ablative, ibyō.

enitive, *a*m, ām.

ocative, su, hu, shu, shvā.

ocative, *indistinct.*

hese general terminations change according to contraction with e preceding stem, or following particle cā *or* cīt; according to e accent, or the degeneration of the language.

Nouns *and* Adjectives,—A-Declension.

Singular.

Nominative. M. ō, F. a, ē, ēhya, ā; N, ō. ADJ. ō, uyō; yē, ecā;

Accusative. M,N, *em*, *êm*, em, im, īm, aom, um; F, *am*, ām.

Instrumental, M,N, ā, ācā; F, a, aya, ayā, ē; ADJ uha.

Dative, āi, N, āshā*t;* ADJ. *f.* ayā, *n.* asyāi.

Ablative, ā*t*, a*t*.

Genitive, M,N, ahē, ahyā, ehē, ehyā, ācā; F, ā*e*, *esc*ā, ē.

Locative, M, ā, ē, ōi, ayā, a, ya; F, jya, uya, ē, ā*e*; N, ēcā, ay

Vocative, a, ā; F, ē; ADJ. are?

Dual.

Nominative. M, a, ā, ācā; ā*en*hō, ā*e*, uyē, irē; F, ē, ā*e*, *esc*
ya, e; N, ā, a, ē.

Accusative. M, a, ya, ē, cā; F. ē, ara, ācā; N, a, ā, ē;
ADJ, a*n*hā, acā, uyē.

Instrumental, Dative, Ablative, byā; F, ābyā; ADJ. ibya, iby

Genitive, M,N, as, *esc*ā; ā*e*, a*t*cā; F, ām, āhū, ahu, āhva.

Locative, āyō; ADJ. ōyō.

Vocative, M,N, anā; F, ascā; ADJ, amnā, acā.

Plural.

Nominative, M, ya, yā, *en*hō, ē; F, ā*e*, *esc*ā; N, ā, ē, dhā, ā*e*, s

Accusative, M, *êñg*, a, ā, *esc*ā, āscā, *a*n, acā, ās, e, ē; F, ā
*esc*ā; N, *like M,F.* ADJ. *m,f,* ō, ā*e*, *a*n, azis; *n,* ūtā, wya, ā,

Instrumental. M, āis, iscā, ibīs; F, ābīs; N, āis, ibis.

Dative, Ablative, M, ibyō, F, ābyō, ascā; N, ibyō, ascā.

Genitive, *a*m, ām.

Locative, M, ēshū; F, āhū, āhvā; N, *like M,F:* ADJ, *e*shvā.

Vocative, a, ā. ADJ. *m. en*hō, *f.* ā*e*.

Nouns *and* Adjectives,—I-Declension.

Singular.

ominative.	i, is, ise; F, i, ī, is; N, shnī; ADJ, yō.
ccusative.	M,F, im, īm; N, i, ī, ā.
strumental,	M, i; F, i, icā, ī, dya, yē; āca. N, yā.
tive,	M,N, e, ē, āi, ōi; F, ee, aēcā, ayē.
blative,	M, ōit; F, ēdhcā, aēdhā; yat.
enitive,	M, ōis, āis, ayō; F, ashōis, āe, ascā.
cative,	M, ara; F, āta, ūtā, ātā, ācā, ūtī, ō; N, *ê*.
cative,	M, azhi, ē; F, aitē, ashi; N, *ê*.

Dual.

ominative.	F, ūitī.
ccusative.	M, aitī; F, ūitī; N, ashi, fshaonīca.
strumental, Dative, Ablative,	ashibya, ā.

Plural.

ominative,	M, ayō, a, īs, es; F, ayō, āyō, ascā, ā, āitis; N, ī.
ccusative,	M, (a)yō, īs, iri, aya; F, īs, ayō, ōyō, iscā, īs, ā, āe, yō, ashē.
tive, Ablative,	ibyō, ascā.
nitive,	am.
cative,	ishu, ishva.
cative,	M, ayo. F, ayō.

Nouns and Adjectives,—U or V-Declension.

Singular.

Nominative. M, us, use, u, ū, āyu; F, us, u, āos; N, u.

Accusative. M, ūm, āum; F, aom; vêm; N, u, ū, ucā.

Instrumental, M, ū, vā, vō; F, anhu; N, ā, āyū.

Dative, M, uhē, uyē, avē. wē, aēcā; F, anvē, uyē, havē; N, avē aēcā, ōi, aovē.

Ablative, M, aot; F, aot, vat.

Genitive, M, êus, aos, yaos, thwō, āus; F, êus, nvō, ascīt ascā, anvā; N, êus, aos-cā, ā, us.

Locative, M, vō, vā, hō, i, uyā, ās, avō; F, anvī, anhvō, āvō, ā

Vocative, M, yō, vō, u, mainyū; F, ō, āe, a.

Dual.

Accusative. M, u, ū, ūcā; F, yu; N, vohū.

Instrumental, M, ubyā, uvē.

Dative, Ablative, M, ubya, ubyā.

Genitive, M, ahvāe; anhāe.

Locative, M, anhuyaos, anhvō.

Vocative, mañtū.

Plural.

Nominative, M, avō, ascā, āyō, a, āvō; us; F, avō, āvō; N, u, ū

Accusative, M, ūs, us, avō, avā, wā, u, uscā; F, avō, vascā, ava N, ū.

Instrnmental, ubis; ūbis.

Dative, Ablative, ubyō, ascīt, iwyū.

Genitive, am.

Locative, ushva, āhū; F; ushvā, ushu.

Vocative, avō.

Nouns *and* Adjectives, — Consonant-Declension.

Singular.

ominative. *loses consonant;* ā, ē, ō. -ah, *or* ā(y), *becomes* āe: the Present Participle stem aŋ̃*t*, makes *as*.

ccusative. *em*-cā. N, a, ā, acā, *ê*, āe, ō.

strumental, nā, a, a*n*hā.

ative, ē, ōi, aēcā.

blative, a*t*-cā, acā; N, man, bare*s*man.

enitive, ō, a*n*hō; N, ascā.

ocative, M, i, a; F, ē; N, i, ni.

ocative, a, aom, acā, ma.

Dual.

ccusative. a, ā.

strumental, āe.

ative, Ablative, ibyā.

enitive, āe.

Plural.

ominative, ō, a*n*hō. M, ascā, acā, *an*ō. F, na, nō; N, —*consonant,* as d*a*m*an*, ā; āe, i, īsh.

ccusative, ō, a*n*hō. M, ascā, ā, v*an*, īnō. F, nō, nascā, ō, ām. N, *an*, m*a*m, *en*ī, *e*nis, āe, *ê*.

strumental, *e*bīs, īs, *an*.

tive, Ablative, ibyō, oyō, abyō, *é*byō.

nitive, *a*m.

cative, ōhva, ōhū, aha, ōhva, as(h)ū.

cative, ō.

VERBS.

Few, if any, Avestan verbs are found complete; so that tabulations are unsatisfactory. The reader will find the many collateral Present-stems in the Dictionary, while the chief terminations follow. It should be noted that the quantity of final vowels is uncertain.

There are three *numbers:* singular, dual, plural.

There are several *voices:* active, middle, passive.

There are many *moods:* indicative, optative, desiderative, causative, iterative, conjunctive, injunctive. If a form is taken in the sense of the latter, it may refer to present, past, or future.

There are so many different conjugations as to throw uncertainty over the whole. Reichelt's *Awestisches Elementarbuch* gives most occurring forms grouped together in one table.

TABLE OF TERMINATIONS

	PRIMARY		SECONDARY		IMPERATIVE		PERFECT	
	Active	**Middle**	**Active**	**Middle**	**Active**	**Middle**	**Active**	**Middle**
S								
1	mī	ē	m	i, a	———	———	ā(nī),a	ē,K āi
2	hī, sī,	(*n*,s)hē	s, sh,	(*n*,s)ha	dī,	*n*uha, shvā,	tha,	———
3	tī,	tē,	*t*,	ta(ī),	tū,	t*a*m,	a, ā(u)	ē,
D								
1	va(s)hī,	———	vā,	———	———	———	———	———
2	———	———	———	———	———	———	———	———
3	t(h)ō,	āthē,	t*e*m,	āt*e*m,	———	———	atar,	aitē,
P								
1	ma(s)hī	maidē	mā,	maidī,	———	———	mā,	———
2	thā,	thwē,	tā,	*d*wem,	tā,nā,	*d*wem,	ā,	———
3	añtī, a*t*,	ñtē, atāi,	n,	ñtā,	ñtū,	ñt*a*m,	ar*e*(sh),	———

Infinitives end in ō, ē, ōi, āi, etc.

Present Participles have as stem añt-; Nom.Sing. *-as;* AS*n*, *-at*

Past Participles, Active, -ta, *adj;* Middle, -mna, *adj.*

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HE NECESSITY OF COMPAR- ING LITERATURES

omparison is the root of all learning, gestion, insight, and improvement. writer, though all his life he had died music, for the first time under- od how to criticise music when, at a man Saengerfest in Philadelphia, he rd the same song sung successively a dozen different male choruses. He knows only one language, does not erstand language as such. All our ial evils survive simply for lack of per social inter-relations. The Salva- Army has established bureaus for sultation with intending suicides; no fortune is really so great that is does admit of relief, if we could only get touch with well-intentioned holders resources. Thought itself is a social duct; and over-individuality is only a te name for insanity, provincialism, tinacy, and stupidity. Solitary con- ement is the supreme punishment. then unification is the supreme good, that stands in its way is of evil; nely, ignorance or personalities. Sepa- languages are inevitable; each has own "bouquet" and contributes an eplaceable element to spirituality. evil is not preference for one's own guage, but ignorance of others. To her the significance of even our own rature, therefore, we must discover its function in the universal organism. ve only realized it, our best thoughts the efflorescence of civilizations we affect to despise and ignore; and unless we understand the elements of thought with which we deal, we lose the racial aroma, the predestination which makes of our own life a note in the hymn of destiny. How quickly we would run away from a man who would be eternally twanging at a single harp-string! But when supported by a chord, even a single note may alternately plead, as a mediant; attack as a dorminant, or triumph as a tonic. The differing colors, gathered, form white light, something sublimer than any of them. With all the strings of the harp, the harpist can improvise heart-moving symphonic achievement. Our modern literature, unanalyzed, is a personal pastime; appreciated in the light of its origins, it is the latest revelations of the evolving divinity.

THE TWO KINDS OF LITERARY SOURCES

Running through every human life are the twin relations of individual and the group to which he belongs. So we have the pupil and the class; the priest and the church; the toiler and the trade. Their ideas are not always identical. There is often friction; in ancient times called heresy, nowadays it is disharmony. Therefore, if we are to listen to the different voices of literature, we shall have to listen both to racial and to individual solutions of the problems of destiny.

In the past, of course, the racial element was the most noticeable; in modern times, the individual; and yet it could easily be demonstrated that neither could exist without the other, any more than the flower without the root, or even the root without the flower.

Indeed, what we are pleased to call the more original individual messages consist really of hybridization of racial characteristics; like Matthew Arnold, who brought to the English language French pellucidity, and charm.

Originality, indeed, is only grasp of better sources. What Macrobius did to Virgil, what Higher Critic has done to the Pentateuch, could be done to every great writer, who, indeed is great chiefly because he was so receptive to the influences and sources of his times that he adequately represents them. Goethe frankly acknowledged pillaging; but what a pillaging it was! And if Goethe had not studied sufficient foreign literatures, he would not have had anything to pillage. The more original therefore a genius you want to be, the wider will have to be your erudition. The saner judgment you wish to pass, the more

comparative must it be. The more individual you wish to become, more sanely must you discriminate the streams of racial inspiration, and the more judicious must be your combination thereof.

WHAT IS LITERATURE?

Before beginning our search for the messages of races and of individuals, we must ask ourselves: What is literature? This has been defined as memorability; for which there may be many individual causes, none alone being sufficient to measure up to, or secure immorality. For instance, felicity of diction; importance of message; emotion; and first of all, beauty. We hear sometimes of the religion of literature, and the literature of religion; but after all, literature is religion of the right kind, and religion of the right kind is the right kind of literature. These miserable divisions between religion, literature, science, poetry, and art are only fetishes for the short-sighted; of course very useful to calculate with; especially useful in heresy-trials; but who would care to be a Torquemade? Besides, they are useful to earn salaries; to raise meetings to hysteric generosity, to sell books, or even to make armies kill each other with; but to satisfy each soul's desire for truth, justice, humanity, wisdom, no! The larger truth, the higher truth, these are irreducible margins, which presentiment tells us are the basis of universal brotherhood. We are all longing for a single, all-comprehending heaven, where all those distinctions will be transformed into the many-sided service of the Supreme life. Wagner's opera, a union of music, poetry and action adumbrated this yearning for unification. Someday there will be a "United States of Europe," and later an intercontinental co-operation foreshadowed by the postal system, and the Hague Palace of Peace.

So if we prefer to use a new term to indicate the unity of all these various terms, we may, as most convenient, fix on the term "prophecy," to represent the gist or significance, or spiritual message of aspiration, of which we are especially to study the literary expressions.

THE RACIAL MESSAGES

The message of the Hindus is manifold. In common with many undisciplined people, many of their literary expressions represent a quality of which the best interpretation is generosity. The political states support whole classes of religious devotees. It is the land of classic friendships. Here the widow burns herself on her husband's pyre, and wives seek out additional wives for their husband Readiness to forgive, as shown by Ram is not far removed from this. Mor desert, spiritual culture, and deificatio are in addition higher developmen thereof. Compassion is the chief histor d gma of Buddhism. The northern branc of their race, the Persians express i more intellectual aspect by fidelity, truth telling, and marital faithfulness. Th Arabians express its more militant aspe in their Mohammedan resignation to th will of God.

When we turn to the Chino-Japanes world, we find an entirely different cat gory of religious conceptions. The Chi ese teach us moderation, duty and righ eousness, and character, as well as fidel ty to the family as the social unit. Th Japanese owed their superiority to th Chinese because of their imitativenes for all that is great in their civilizatio is originally Chinese. But what matte that to us, as long as they artistically gracefully, and charmingly selected th best? In Japan first did art become sel conscious, for all they are is owed to th way in which they spoiled the Chines

The Semitic world is an entirely diffe ent group. The Egyptians were obsess by the idea of Judgment, as shown their Book of the Dead, which represen ed the soul going towards sunset, pas ing through Judgment, and thereafter b ing "manifested to light" with the su rise in another world. In other word they taught the world immortality. Wh is represented to us by the word "inte lectual culture" appears for the first tim among the Assyrio-Babylonians. wh wrote myths about creation, and taug what we might best call "communio with the Divinity," such as we find later in the Hebrew Psalms. Although th Zoroastrians in a certain sense belong the Hindu group, yet their political esta lishment in this valley, and consequen influence on te Hebrews when in captiv ty, forces us to class them here; for th last gift to the world of this wonderf valley of the Euphrates were the Zoros trian conceptions of purity, an angel hierarchy, a future savior, a milleniu of restoration, and the divine fire.

The Greek's world's influence upon t world has not, in the past been overrate but, the general state of ignorance other civilizations has caused it to eclip our debts to other races and civilizatio We must however give this Greek civi zation its due place in our "spiritual i heritance."

From Greece came the conception heroic magnanimity, social success, a the healthy objectivity so well represen

n their bible, the poetry of Homer. t, but not least, was their worship of sic beauty.

surviving aborigines such as the erican Indians we can trace the poetic ression for love of flowers, and genial ness.

the Northern sources, from Iceland, way, and adjacent countries we may e the bardic ideals, and the expres- of Manliness, something which could come from any of the southern civili- ns, among whom slavery was an tution.

SEMI-RACIAL VOICES

aving thus mentioned the chief racial ributions to our spiritual heritage, may now turn to the semi-racial ones h come to us in the shape of legends. se are not racial, for many of them der around the globe in the suprem- disregard of frontiers and nationality. y appear as epics, and in later days nas or poems by great authors, who eavored to interpret them spiritually. ne legend of Job, as it appears in the e, enforces moral trial, disinterested , confidence in the inner light, and ntific humility, or trust in God.

ne Hindu Haritschandra legend teach- he sacredness of a promise, duty as ng precedence of love, and mag- imity or generosity.

ne Greek Prometheus legend teaches contradiction between mind and pas- ; the supremacy of the rational over irrational nature; the avoidance of by intelligent mechanical contriv- es; and the divinty of Man as con- ted with dogmatic heavens and hells. ley's continuation thereof teaches lesson of pain, which is forgiveness; search of the intellect after truth; destruction of the tyranny of custom, the attainment of a moral character. ato's Republic teaches scientific gov- nent, as against the practical corrup- of brute force, or, science versus om.

nte's Divine Comedy sets forth moral ure as salvation.

lderon's Prodigious Magician shows the failure of every other natural od of progress proves the veridicity he Christian religion.

e Faust legend, in Goethe's hand, hes divine discontent.

e Golden Legend. popularized by gfellow, sets forth the beauty of self- ifice, but also the duty to refuse it. e Holy Grail legends teach a Quest the divine on earth, and that with- purity none may find it.

e Wandering Jew legends, as ex- pressed by Quinet, teach that the effort of life is to produce culture for our descendants.

Hardy's "Dynasts" reads into the Napoleonic legendary crises the paroxysms of an unconscious Will, of which men are but the deceived puppets.

Moody's "Masque of Judgment" serves up, in modern form, the old millennial world-crisis, in the form that passion is good while controlled, but that its evil lies in its moments of rebellion.

Wilbrandt's Master of Palmyra expresses in modern form the universal idea of re-incarnation, and its possible explanation of the injustices of life, and the ultimate achievement of perfect moral character.

Flaubert, in his "Temptation of St. Anthony" adapted that age-long legend to portray the moral progress of a soul through physical needs, sectarianism, philosophy, national ideals, and pantheism, to scientific research as the herald of a new age.

INDIVIDUAL VOICES

Those who have attempted to invent the scaffolding on which to drape their characteristic message were able to accomplish far more purposive results, but, of course, their creations suffered in picturesque objectivity, which, after all, is the basis of literary immortality. Among them, we may listen to

Kebes, the disciple of Socrates, when he paints a Greek Pilgrim's Progress, in his "Picture" teaching intellectual culture, virtue, happiness and sobriety.

Bunyan, following in his footsteps, adapted to it the Christian religion, and its practical life.

St. Augustine, when he dreams of the cosmic progress of a newer civilization.

Spenser, when he objectifies for us the beauty of the virtues of holiness.

Byron, when in "Manfred," he exhibits the dangers of failure in moral matters, even after the substantial victory is won.

Krasinsky, in his "Infernal Comedy," shows that poetic humanitarian dreams lead only to bloody revolutions, to misfortunes of those we love, and to blindness of one's own powers. Democracy is disgusting; aristocracy is effete and treacherous. Nothing remains but the Christian religion.

Madach's "Tragedy of Humanity" illustrates the tendency of religious obscurantism to ruin knowledge and culture, the suicidal results of blind credulity.

Ibsen, in pointing out the inevitable suicidal result of over-logical consecration to unearthly ideals, such as those of Brand.

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The basic lyric aspirations consists of consecration of self to some object or another. Passion is attractive primarily for its keen appreciation of beauty. But pain inevitably arises, and teaches its lesson of law-abidingness. This constitutes a rational control of the passions, a rationalization of life, eventuating in purity of heart. This leads to impartial love, whose education results in cosmopolitanism. Idolatry is a half-way station on the way to devotion to the divine.

We have now arrived at consideration of our human potenialities, which might be summarized by the single word "conservation."

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